# THE CHURCHMAN.

VOLUME XV.—No. 43. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. WHOLE NUMBER 771.

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## Sketch of the Life of Rev. Blanco White.*

*Continued from our last.*

We thus come round to the human medium—to the Bible-revelation of God, as the one great source of the Christian world's superstition; and the argument of Blanco White rolls back its deadening weight on the doctrine of the Incarnation. Upon human nature, quite independent of any sculptured representation of the human form; upon human nature—as simply conjoined with God, and believed by the worshipper;—upon human nature itself, singly and alone, he fixes, as that circumscribing, discoloring medium of the Deity, which constitutes essentially the Christian idolatry.—'A religion which presents an *incarnate* God as the supreme object of worship, is essentially idolatrous. Idolatry does not consist in worshipping *material figures*; but in reducing the Deity to an object of the *imagination*. If God is made Man, it signifies little whether you worship the *image* within you, or whether you represent that image in wood or stone, according to the Roman Catholic practice. It is childish to make the evil of idolatry consist in the materiality of the idol: that evil arises from the inevitable degradation of the Deity, when conceived as *a Man*. All spirituality disappears in that case; and, whatever you do, the association of human passions and feelings with the idea of God (an association to which we have a most decided natural tendency) will take place in a higher or lower degree, according to the power or weakness of every individual mind.' 'The Deity conceived as *a man*,' and worshipped, not in a dead image, His likeness, but in a living soul and body, His assumed nature, is an energetic living idolatry to him, and the most pernicious of the two. A mere image does not do what the Incarnation does. It may allow the mind to throw it aside, and wander from it into the world of pure intelligence and formlessness: the Incarnation never can.

Effacing real character from the Deity, however, and sentiment and feeling from worship, Blanco White's system is not atheism, his deity not simply mechanical. His is a formless *anima mundi* theo-philanthropism. Between the medium of nature on the one hand, and of man on the other, a diluted physical ground exists, which borrows from the moral world an elementary benevolence, and colors the mechanical principle with it. A characterless benevolence just preserves the airy universal soul from being a mere physical influence. His effusions to this deity have feeling and power, warmth and beauty in them: sometimes a small catholic surviving element seems to be melting in the wide vacuity; and Deism has in him an eloquent mouth-piece, that expresses all the sentiment and idealism of old philosophy. 'I had opened my window,' he says, 'and seated myself in view of the Heavens, to collect my mind for the daily tribute of adoration to my Maker. The mere act of directing my mind to Him, in the presence of His glorious works, filled me with an inexpressible, though tranquil and rational delight. I said to myself, What a glorious gift conscious existence is in itself! Heaven must essentially consist in the absence of whatever disturbs the quiet enjoyment of that consciousness—in the intimate conviction of the *presence of God*. . . . . Oh thou great Being, who from the dawn of my reason, didst reveal Thyself within my heart, to Thee I may venture to speak humbly but freely, in the sanctuary of my soul. It is *there* that I obtain the nearest approach to Thee: there alone I know Thee face to face, not in the figure of a man—not in the colored shadows of Imagination,—but in the truly spiritual character of Knowledge, Power, Will, Consciousness.' But a grotesque jar goes on even here. Every other sentence in his prayers is a protest against the last being supposed to be meant in an orthodox sense. He walks with one foot up in the air, the other in fetters below. He is afraid even of philosophy. He tells his deity, that he is not to suppose himself worshipped in the strict sense of the word, and that he abstains 'from addressing him in complimentary language.' He is perpetually lecturing him on the subject of orthodoxy, creeds, and established churches. He tells him, at least once in every prayer, how exceedingly little he believes about him. 'It is long since I have renounced the (to me) superstitious practice of falling on my knees, and formally addressing to Thee either praises or petitions. I am, however, uninterruptedly in a praying state.'

Nature, however, from her capricious wayward depths, seems sometimes to utter oracles which she cannot help; and a sort of wild Christianity, the conception of a mind that seems to be working upwards from infidelity, meets us. Are such gleams the forced expressions of a rebellious nature, and torn out of a man in spite of himself, or do they show religion still surviving? Even Saul prophesied, and was seized with a spirit that he could not resist. What is Blanco White's view, when he says, 'If abstract argument could so bewilder me as to lead my understanding to deny a Creator, I should still kneel before Christ, as the true God of the moral world?' He seems to be longing for the doctrine of the Incarnation sometimes. One wonders he does not see it: he gropes like a blind man, and seems just on its edge. 'I want to feel *sympathy*,' he says, 'with God,' and adds, 'How blasphemous this will sound to some! how will they start!' Then he is off again, and makes the language which might be truly noble, pantheistic. His mind has vivid breaks of truth upon it, like gleams from a dark-lantern, or phosphoric lights; but its solid course goes on, and makes illusions of them.

This course of speculation inevitably led to another; the question, how he was to deal with the Bible, came on. What was he to do with it? From first to last it stood in his way. It put forth one view of God, he another: it had one system of worship, and he another. As it stood, it was a vast erection exactly antagonistic to his own. How were the two to be brought in harmony? Two courses are open in such a case. The more natural one is, that of giving up the Bible altogether, and leaving the philosophical area free. This is the summary method that a Hume and a Voltaire would take, and it is less revolting than the one Blanco White takes: he undertakes the task of remodelling the Bible. The process is a miserable one indeed. A summary effacement does the act in an instant; this prolongs it, and destroys piecemeal. Blanco White haggles at the Bible; tears, mangles and dissects, with a minute and torturing impiety, the holy victim. He puts himself into the body, and cuts out bit by bit, till he leaves nothing but a case; and only does the same that other infidels have done in a more shocking way. Even the very notice of such contact with Holy Writ seems to carry a contagion of profaneness, and it is painful to be forced upon it.

First in order, in such a speculation as this, stands, of course, the fundamental question of the Infallibility of Scripture. It is one on which Blanco White has long ago made up his mind. Even the days of his orthodoxy decided that 'the mighty theory which makes the Bible infallible' was simply a phantom, an unreality. The Bible is not an oracle, is his dictum. 'God never intended to dwell miraculously among men as in a Book, as in an oracle, from which we might obtain infallible answers. . . . .' Such an oracular infallibility must have an infallible medium through which it came. If the medium is uncertain, then that of which it is the medium is uncertain too. Of the communications which are made in the Bible, *language* is the medium—a necessarily fallibility. 'If the language which conveys inspired thoughts is human, infallibility is at an end.'

This argument may be valid, taking the Bible to stand entirely by itself. Of course the answer to it is, that the Bible does not stand by itself; that a general current tradition, going up to the times of the Apostles, asserts that, as a matter of fact, the Christian doctrine, as they delivered it,—the real sense of Scripture—was such and such. The fact of that doctrine rests upon historical grounds of exactly the same certainty that other acknowledged facts in history do. One general tradition over the world speaks historically to it: the historian looks in vain for any similar tradition the other way. In the year 325, out of a general council of all the Bishops of the Catholic Church, all except thirteen declared for a particular interpretation of Scripture, as having been, as a matter of fact, always held in their churches; the remaining thirteen, for the most part, not meeting that fact by a counter one, but only arguing against it on grounds of logic. A fact, supported by one general line of testimony, and not contradicted by another, is what is called historically certain.

Exposed and unguarded, however, in Blanco White's system, the Bible now yields, step by step, to the intellect's inroad. A human medium of revelation is discovered to be subject, not only to uncertainty, but to corruption. The stream of truth is discolored in its passage from the fountain-head, and gathers all kinds of turbid and base matter. What has to pass through the distorting human mind, with all its feelings and passions, cannot be taken for granted as that pure effluence from the Divine Mind that persons think it to be. It mingles instantly with a whole mass of popular ideas and prejudices of the day; and the Bible becomes a confused heap, to Blanco White's eye, of good, bad, and indifferent; a small element of Divine truth every now and then just appearing occasionally amid a world of legendary matter and supernaturalism. 'The massacre of the Priests of Baal, the horrible destruction of the last remnant of the family of Saul, never failed to fill him with horror.' The miracles of Elisha revolted him; the 'history of Samson exhausted his patience,' and that of 'Balaam appeared to him a mockery of the Deity.' The one cemented whole now exists no longer: whole masses of literal interpolation appear; genuineness gives way; and the composition of the Bible breaks up, and crumbles into pieces.

At one speculative touch, thus fell the whole system of biblical religion. It had no basis. The 'mighty theory' was gone. This is a tender and an awful subject to us at this day. It suggests wide consequences and connexions. On what does the popular religion of the present day rest? On the Bible, and the Bible alone, we are instantly answered: the Bible, without note or comment; without tradition or the Church. But on what does the authority of the Bible itself rest? is then asked; and no answer is given. There the matter stops. A dead stagnation locks up every avenue of rational thought. Persons have no answer, and do not see that one is wanted;—they see a printed book: that book is the Bible. That volume is inspired, is infallible. Did the Church tell you that? No; I never asked her. Then who told you it? No one. Then why do you believe it? There is no answer. We should be the very last to insist on any formal logical reason for a belief where there was any latent unconscious ground upon which the mind could be supposed to go. We have no doubt many and many minds among us have this ground here. But on what ground those who make the denial of Church authority the very distinctive principle of their religion, and whose distinctive principle thus destroys the only channel of evidence that exists for the canon of Scripture,—on what ground they receive and implicitly adopt that canon, we do not understand.

The truth must be stated: there is a belief in the Bible which is a 'Bibliolatry,' and of which nothing can be said, but that it rests deadly in a mere book, which it has no reason (for its own part) to think, comes from God. It is an artificial, material, fixed and set, negative belief without life in it. It is not belief, it is unbelief. It stands like a wooden thing, without nerve or sinew, or pulse, to support it, by its mere weight. It does not bend, or open out, or mingle with the Bible: it looks *at* it; it sees a book simply; it stands on the outside. It exists by inertia, by indifference, by negation; action is madness to it; motion is death. Would that it were a solid hearty belief, however illogical. But what does it do? Instead of imbibing the supernatural from the Bible, it uses it for the very reverse purpose, for locking up the supernatural in it. The Bible becomes not so much a revelation of the world invisible, as its prison. Within a close wall of circumvallation the miraculous influences work; there they are kept, and not allowed for an instant to come outside: at the first symptom of egress a jealous eye drives them in again, and fixes them in their inclosure. There the supernatural is safe: there it does no harm; it interferes with nobody. The past is over and gone; we do not see it, feel it, hear it: it does not disturb us; it did exist once, but it does not exist now; *we* exist now: there is no interference; a past miraculous can be admitted. Is it felt as a difficulty, that if mysterious supernatural agencies went on once, they may do so again,—a convenient wall of distinction is at hand in the Bible to meet it. That inclosure receives all the supernatural that ever was, or is, will, or can be: all is disposed of, shut up, got out of the way. It is the one receptacle of all that need trouble and annoy the human mind; and relieved from the fear of living antagonists, the intellect is comfortable. How little does it signify, that something once took place. How little do we feel the past. On flows Time, the great unrealizer, and we are in his stream. The world has floated down and down, lower and lower, and left the supernatural behind it; Eden, Babel, Egypt, Sodom and Gomorrha, Goshen, Canaan, Jerusalem Babylon, the Wilderness, Nazareth, Capernaum, the localities of the miraculous, it has long passed by; the age presents an order of nature, a system of policy, a michinery of its own to our eye; and this is our truth; and we say, since the fathers fell asleep, all things continue as they were from the beginning. We pass by the burning bush and see it not. The mysteries, miracles, lives of prophets and saints—how legendary would they be to many, if they but one single moment realized what they are. But all simply passes by them. They do not enter into the contents of the book *positively*. The Bible stands for the negation of the Church rather than for what it is itself, and has an empty contrasted, and not a *per se* existence. They do enter into it sufficiently to reject it. The blood does not come from a dead belief. Numbness is calm. Yet what an edge does such a faith rest on! The state of mind of a large number in this country, the dead lock of mute acquiescence, which keeps a mass of energetic antagonism to the supernatural, adhering to the Bible, is an extraordinary phenomenon in religion, equal to any which any age has produced.

(*To be continued.*)

* From the Christian Remembrancer, in a Review of "The Life of the Rev. Joseph Blanco White, written by himself; with portions of his Correspondence. Edited by John Hamilton Thom. 3 vols. 12mo. London: Chapman. 1845.

## Communications.

For the Churchman.

### Tracts for the Seasons.

NO. XLIX.

The Incarnate God to whose mysterious birth the Church consecrates her CHRISTMAS COMMEMORATIONS, had His day seen by the goodly fellowship of the prophets who, at sundry times, and in divers manners, spake of Him as they were moved by the Holy Ghost. Among the many and expressive titles which they applied to Him, none furnishes a more ample or edifying theme of Christmas meditation than that used by Haggai,* when he calls Him "the Desire of all nations." Its propriety may be illustrated by reference to the need of the benefits of His ministry experienced by those who never enjoyed them, and to the anxiety for their full enjoyment which must be felt by all who have been brought to a knowledge, and who cherish a proper view, of them.

Jesus Christ was "the Desire of all nations," inasmuch as they felt the need of His ministry, that is, of the religious and moral guidance which the world never enjoyed but through His gospel.

At the foundation of that Gospel lies the atonement which He made for the sins of men. On this subject the unbiassed dictates of the human mind are to be nowhere more clearly and truly perceived, than among those who had or have no system of revelation either to command their reverence or excite their prejudice.

A sense of the individual and general guilt of our race has always been the common sense of mankind. No one could ever examine his own heart, character, and life, or look into the world and see the conduct of those around him, without being met with the most convincing and appalling proofs of human corruption, depravity, and wickedness. And when, in contrast with this, the mind dwells on those attributes of God which commend themselves to sound reason as most worthy of a just appreciation of His nature, it sees the connection between the Creator and His creatures in a light truly alarming.

Whether human nature is capable of originating any ideas of the great Supreme, or whether those which have been universally entertained, even in ignorance of written revelation, are not rather to be traced to traditional knowledge of revelation's teachings, retained and confirmed by their consonance with the nature of things, is a point not now necessary to be discussed. It is enough for us to know that those who must be expected to follow most closely the dictates of nature, have ever entertained such ideas of the Great Supreme as to believe Him justly incensed against the human race for its sinfulness, and required by His essential attributes to withhold the exercise of mercy until satisfaction is made to justice. The necessity of expiation for sin, grounded on a knowledge of man and apprehensions of God, has been held by all men in all ages, except the miserable few who deny it in consequence of their blasphemous enmity to the revelation in which it is so strongly and clearly set forth. All reasoning therefore against the connection of such a principle with the unbiassed dictates of nature, is unphilosophical and void. The argument in favor of the existence of the Deity drawn from universal consent, always and everywhere, is not stronger than the same argument in favor of man's natural sense of the need of atonement.

But when men came to think of the kind of expiation to be made, they encountered a subject fraught with difficulties insuperable by human wisdom. Recourse was had to every expedient which appeared to give the least promise of furnishing a due atonement. Beasts without number, and of every species, were slain on their altars. Human victims were immolated, as deemed a worthier and more prevailing sacrifice. The strongest ties of nature were severed in this cruel worship, because this was thought to make the offering more meritorious, and proportionably acceptable. The father's arm was raised to slay his firstborn, and give the fruit of his body for the sin of his soul. And yet no satisfactory assurance of pardon and favor could be obtained. The most judicious saw the necessity of some more worthy propitiation than the life of beasts, or of corrupt and sinful men. A remedy was sought in the sacrifice of those whose *infant innocence*, it was hoped, would impart merit and acceptance to the offering. O it must have been a most terrific sense of the need of expiation, and a most deeply rooted conviction of the inflexible justice of God, and the utter unworthiness of man, which could have suggested the idea of such an atonement.

Surely He who comes to relieve men from these dreadful perplexities, and to appease the wrath of Heaven, felt by all, and encourage hopes of divine mercy, needed by all, by making the atonement, long anxiously sought, ardently desired, and variously attempted, which should combine a proper offering and sufficient merit must indeed be the Desire of all nations.

*He has come.* No longer need altars smoke with the offering of uncertain oblations. No longer need the unhappy victim bow his neck in the hope of averting the wrath of Heaven from country and from friends. No longer need the trembling parent seek to render, in the offering of his infant innocent, a sacrifice of accepted purity and merit. The Desire of all nations has come to do the will of God in our redemption. He assumes our nature that therein He may suffer as a Sacrifice for our sins; and His essential divinity renders the sacrifice infinitely meritorious. Well, for such a mystery of love, may men unite in the song which angels sang when they hailed the era of the birth of this incarnate God, *Glory to God in the highest, on earth peace, good will towards men.*

To these remarks, illustrating the sense of the need of the benefit of Christ's ministrations, in the infinitely great, mysterious, and important department of making atonement for sin, felt by those who were destitute of written revelation, and thus the propriety of the prophet's reference to Him as the Desire of all nations, it would be unnecessary to add any respecting the like need felt by the Jews, to whom was committed the sacred treasure of the law and the prophets. That the view of the pious and enlighted among them was always directed to the Messiah, who was to come as the great Antitype of all their expiatory services, and that the sacrifices of the law were regarded by them as possessing no inherent merit, but deriving all their value from being symbols in anticipation of the one great sacrifice which He was to offer, will not admit of a moment's doubt. Abraham saw His day and was glad. The prophets expressed a longing for His advent, and depicted its blessings, in the most animated and comprehensive terms, and with a perpetually clear and strong allusion to His sacrificial acts and merits. He was emphatically the Desire of the Jews. And although the posterity of the ancient worthies of that nation have ventured to reject Him in whom were centred all the prophecies and types of the Messiah, yet this does not weaken the force of decisive evidence that Jesus who as at this time comes among us, is indeed the Christ who was the Desire of the Jews of old.

As a religious and moral Instructor also, Christ may be justly considered the Desire of all nations.

On the subject of religion, the inadequacy of mere human powers to instruct the world must be evident on the slightest inspection of the systems formed without a knowledge of revelation. Unnumbered deities, deities characterized by the grossest vices, deities composed of the most insignificant and loathsome objects in animal and vegetable nature, deities the work of man's own hands, metal, wood, and stone, were objects to which religious homage was paid. Or when, disgusted with such folly, some nobler spirits would rise superior to the mass of deluded worshippers, the utmost height of purity to which they could attain, was to erect an altar to *the unknown God.*

Surely He who removes the natural disposition of the human mind to pay religious homage from such degrading and comfortless gratification, and offers it indulgence ennobling to the character, cheering and improving to the heart, and productive of every good sought in religion, must indeed be the desire of all nations. And who does this? We look in vain among the wisest and best of the philosophers of old. Never did the powers of the human mind appear stronger and brighter than as developed by them in almost every department of human learning. What this could do was done. And yet to what purpose, as far as religion is concerned? And to what purpose, in the same high, holy, and momentous department, do the wisest men to this day labor, where the light of revelation is unknown? These are questions of fact, which—all mere speculations thrown aside—the true philosopher will ask. And asking them, and governed by the facts in the case, he will honestly answer, that save when and where there exists a knowledge of the Holy Scriptures, there are not to be found those views of the Supreme Being on which only reason can rest with satisfaction and comfort. Hence, the truly logical mind, seeing how long, uniformly, and extensively, this has been and still is proved, indeed how impossible it is to find an exception, will, on those sound principles of inductive reasoning which lie at the foundation of all true philosophy, arrive at the farther necessary and clear conclusion, that nothing but the Scriptures can give those views. Jesus, then, to whose mediatorial office the world owes all those Scriptures from the beginning, and who gave them the completion of fulness and the consummation of excellence and sufficiency, in the dispensation for which He came down from heaven and was made Man, is He to whom alone we are indebted for all reasonable views of our great Creator. False, degrading, and impure worship of deities as false, degrading, and impure, vanishes at His presence. By the power of His religion, that is effected which philosophy in vain sought to do, and in vain lamented that it could not do. No longer do the silent and unheeding lights of heaven attract our worship. No longer are disappointed prayers offered to the manes of the departed, unconscious of their utterance. No longer does the ignorant and deluded devotee raise unavailing cries to lifeless statues, which have ears but cannot hear, and eyes but cannot see. No longer are sighs and tears poured out, and self-torture inflicted, to excite the commiseration of objects as far removed from divinity as is earth or hell from heaven. Instead of being involved in these absurdities and idolatries, we know whom we serve—The One Only and True God, all wise to know, all good to will, and all powerful to execute; a God who heareth prayer; who requires a pure, holy, edifying, and consoling worship; who has comforts to impart—and has secured them by solemn covenant to His faithful worshippers—which the world can neither give nor take away; and who has promised to His true, sincere, and constant followers, fulness of joy in His presence, and pleasures for evermore at His right hand.

It were easy to apply similar remarks to the cognate subjects of the kind of worship required of us, and the nature of the future rewards held out to the faithful. On these points too, sound philosophy can arrive at no other conclusion than that for all that is reasonable, good, and edifying in them, the world is indebted solely to the teaching of revelation. To Him then, the Desire of all nations, Jesus to whose mediatorial ministry the world is indebted for revelation, we will render the bounden tribute of gratitude, love, and adoration. We will humbly unite our voices with those of the multitude of the heavenly host who hailed the era of His birth, and ascribe for that event, so fraught with the richest blessings, *glory to God in the highest.*

Nor less in prescribing rules of moral duty than those of religious faith and practice, did Jesus so fully satisfy the wants of men, as justly to be styled the Desire of all nations.

It is an undeniable fact, setting aside the whole force of theory to the contrary, that never, without the guidance of revelation, has any portion of men exhibited the fruits of a wise, good, and pure system of morals. There have been indeed among philosophers ignorant of revelation, those, with minds more than usually inured to close and serious reflection, who have given precepts of morality, of excellence bordering on that of those of the Gospel. But the want of sufficient authority, of sufficient motives and sanctions, and especially of the accompanying power of divine grace, would never suffer those precepts to have an extensive effect. Nay: there were but few, if any instances in which they even had the advantage of the example furnished by their practical influence on the tives of the very persons who framed them.

The wisest heathen philosophers unequivocally declare that all hopes of amending men's manners should be given up, unless God be pleased to send some other person to instruct them; that whatever was right and as it should be, in that evil state of the world, could be so only by the particular interposition of God; and that there was wanting some universal method of delivering men's souls, which no sect of philosophers had ever yet found out.

To remedy this great, universally felt, and candidly acknowledged deficiency, Jesus comes as the Desire of all nations. Speaking as never man spake, He delivers a system of morals of celestial wisdom, fulness, purity, and excellence; embracing every variety of individual and social condition; laying the foundation of duty in the love of God above all things, and of our neighbors as ourselves; controlling thoughts and words as well as actions, and thus bringing the whole character under its influence; urged with the authority of a Teacher proving Himself divine, and with the full weight in its behalf of that Teacher's *perfect example* in His human nature; accompanied with the free offer of divine aid in the discharge of duty, and an amply attested revelation of means whereby that aid can be obtained; and thus altogether fitted to answer the desired end—making men good, useful, and happy.

The powerful sanctions too which are imparted to religious and moral duty by the consideration of *eternity*—its blessedness as reward, and its misery as punishment; and the strong consolations and hopes with which the prospect of eternal refuge from trial and rest from toil, animates the faithful in the discharge of duty—so feebly and hesitatingly embraced without revelation—are brought fully to light, and presented in all their clearness and force, by the religion of Jesus Christ. The wishes, the earnest desires, and the faint hopes, that this eternity might be in reserve for men—than which philosophy never could rise higher—point out Him who opens it clearly to view as indeed the Desire of all nations.

Nor less to the *Jews* was Christ, as a religious and moral Instructor, the Object of holy desire. For wise purposes God was pleased that His revelation communicated through the penmen of the Old Testament, should be partial and imperfect. The advent of the Messiah was anticipated by those holy men as the period when its imperfections should be remedied, and its deficiencies made up. A fuller knowledge of God, and of the duty of His intelligent creatures, was evidently regarded by them as to characterize the Messiah's reign. This their desire has been fulfilled. Be it to us a source of lively gratitude that our eyes are blessed with seeing the things which many prophets and righteous men desired to see, and did not see; and our ears with hearing what they desired to hear, and did not hear.

We have contemplated the leading features in the ministry of our Lord, which made Him truly the Desire of all nations, the Author and Dispenser of those religious and moral blessings which human reason and philosophy never could supply, and the want of which was felt by all, and owned and lamented by the wise and good. And surely the contemplation should fill our hearts with thanks and praise that our lot has fallen when and where those blessings abound so richly. The services consecrated by the Church to the celebration of His birth who comes the Herald of such love to man, should engage our warm and affectionate gratitude, and our faithful and unreserved devotion. The high and holy blessings and privileges which He brings should be embraced by us with all the warmth of strong desire.

Am I, by sin, alienated from all hope of God's mercy, and exposed to the severity of His just displeasure? Do the weakness and corruption of my nature constantly add to my guilt, and cast me at a greater and still greater distance from Him in whom is life, and without whom there can be naught but death eternal? And shall I see with indifference the eternal Son of God take my nature that He may redeem me by His sufferings and death, bear for me the weight of His Father's displeasure, and thus procure for me His grace and mercy in this life, and His eternal favor in that which is to come? O no: His mercy shall kindle in my heart the liveliest emotions of gratitude, and engage it in the bounden duties of faith and love. He is indeed the Desire of my soul; for through Him I may be restored to the favor of a just and holy, now become also a merciful, a pardoning, and a long suffering God; through Him I may receive the Holy Ghost to renew and purify my heart, and direct and keep aright my character and life; through Him I have a hope, sure and certain, full of immortality, entering within the the vail, and advancing its humble pretensions even to the presence of the eternal.

Such is the language of every Christian whose heart is duly impressed with a sense of His Saviour's love, and of his own spiritual and eternal interests. Receiving Christ as his Mediator, he rests on Him with a true and living faith as alone sufficient for his comfort here, and his happiness hereafter. Receiving Him as his Instructor, he manifests the genuineness and sincerity of his faith by grateful embracing of His doctrines, and humble, holy, and unreserved obedience to His precepts. His devotion to Him is not that of slavish fear, or cold formality; but the warm and grateful devotion of the heart. The *desire of his soul* is to *Him*. In hallowed indulgence of this, he presses forward, in the way the Church appoints according to her Lord's will, towards that perfection of holiness and happiness and love, which the Incarnate God has provided for his faithful followers in His restoration to the glory He had with the Father before the world was; and from which He came down when he was made Man.

B. T. O.

* Haggai ii. 7.

For the Churchman.

### Ancient and Modern Teaching Compared.

*Ancient Teaching.*—"That man ought to be avoided and exiled from our society, who is separated from the Church. Such a man is perverse, and a sinner, and condemns himself. Does the man think himself with Christ, who strives against the Christian priesthood, and separates himself from the converse of Christ's clergy and people? He is bearing arms against the Church; he is fighting against God's ordinances, a foe to the altar, a rebel against Christ's sacrifice, for honor faithless, for religion sacrilegious, a servant without obedience, a son without piety, a brother without love, setting at nought the Bishops, and despising the priests of his God, he audaciously builds another altar, offers up the unhallowed accents of a separate prayer, and profanes with false sacrifices the truth of the Dominical victim. He is not permitted to be wiser, since he who strives against the ordinances of God is punished for his temerity and daring by Divine reprehension."—*St. Cyprian "On the Unity of the Church"—apud Vol. 1. Tracts for the Times, p. 577. Am. Ed.*

*Modern Teaching.*—"And, in addition to these considerations, I will not dissemble the pain which such practices give me on another account,—namely, the ridicule and contempt to which they expose the Church of our affections, from all sensible and enlightened persons of other Christian bodies."—*Extract from a letter copied into the Churchman of December 13, from the Christian Witness.*

*Rev. and Dear Mr. Editor,*—Can there be a stronger contrast in the mode of dealing with schismatics than is above exhibited? St. Cyprian dwells on the *sin of schism*—a modern Bishop *fears* the ridicule and contempt of *schismatics*. The saint declares them to be laboring under judicial blindness for their temerity and obstinacy,—the modern styles them "sensible and enlightened persons!" The saint declares that they are separated from the Church, are bearing arms against it, and fighting against God's ordinances; the modern styles them "other Christian bodies," and of course puts them on a level with "the Church of our affections." (Is this a paraphrase for the Church of Christ?) St. Cyprian plainly inculcates the duty of repentance and submission to the Church and her authorities; while a modern ruler in the Church deprecates piety and reverence exhibited in accordance with the highest ancient authorities, because, forsooth, those who have cut themselves off from the spouse of Christ may jeer and scoff. Wo worth the day when the chief shepherds of the flock "put bitter for sweet and sweet for bitter," countenance error and denounce Catholic usages; speak tenderly of heresy and schism by the mild title of "other Christian bodies," and spend all their strength in assailing and denouncing the devoted and exemplary parochial minister, humbly and earnestly engaged in the laborious duties of his station, because he follows the teachings of the great lights of the Church Catholic in preference to the self-constituted reformers of some three centuries since.

M. N.

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In making up our paper for last week, the printer was compelled to postpone several articles intended for it, and already in type. Among those thus deferred was the following communication. We regret this because of its having a *special* reference not extending beyond this week. As it is one, however, of what our correspondent seems to be intending as a series, and contains matter at all times interesting, we now insert it; intending that hereafter, each number of the series shall have its proper place.

For the Churchman.

*Mr. Editor,*—Next week will be rich in those Holy Days on which the Convention has commended our diocese to the prayers of its members. The Collects for the Feasts of St. Thomas, Christmas, St. Stephen, and St. John Evangelist, suggest many points of inestimable value for Christian meditation, and intimately connected with the true principles and spirit of Christian prayer. To begin with the last, what better prayer can we offer for our diocese than that our Merciful Lord would cast upon it His bright beams of light! Among the most beautiful of the Holy Bible's analogies are those between natural light and the various spiritual influences which that blessed Book reveals as the gift of God. Light is good to show us our path, and to comfort the distressed after the restless, watchful, and painful hours of night's darkness. It is also an important element in promoting growth, health, and vigor among the products of the earth. Let us pray God to shed abundantly upon our beloved Church the heavenly light of His direction and guidance in the way of duty, of His consolation in all trials, and of His grace to nourish and cherish it, that it may grow up into Him in all things, which is the Head, even Christ. Nor fail we to lay seriously to heart our momentous obligations, as members of the Church, that we may be workers together with God in the securing of so rich a blessing. At the foundation of all our duty herein, lies our blessed privilege of being regenerate and made God's children by adoption and grace. This we have by virtue of that holy sacrament which, by bringing us into the Church, made us members of Christ, children of God, and inheritors of the kingdom of heaven. This it is to belong to the Church. This the state into which we were brought by baptism. It suggests the most serious considerations to all those who profess to belong to the Church, to be attached to it, and to seek its good. Can they expect credit for sincerity, if their thoughts and cares are more given to other associations than to the Church; if they walk not as obedient, loving, and devoted children of God; and if their hearts are more set on other treasures and possessions than the inheritance of the kingdom of heaven? That their sincerity may be manifested, they must be daily renewed by God's Holy Spirit, by experiencing and showing His

sanctifying influences on their characters and lives, their principles, their tempers, passions, dispositions, and affections, and their whole deportment. They must so perfectly and beyond all doubt believe in Jesus Christ, as the Holy Ghost hath revealed Him, that their faith in God's sight may never be reproved. As trials and afflictions are a furnace whereby God proves His people, they must receive all their sufferings upon earth as designed to afford, in their example, testimony of God's truth in what He has revealed and promised of the sufficiency of His grace. In all the vicissitudes of their earthly pilgrimage they must steadfastly—with a faith and hope surely founded in the Gospel, strong in its power, and clear in its light—look up to heaven, and beholding the glory that shall be revealed, be immovable in the integrity of their religion, and always abounding in the work of the Lord. Filled with the Holy Ghost, in its blessed gift of victory over the bad passions and dispositions of their nature, and of abounding charity, they must show that they are indeed Christ's, even in the greatest trials to which their faith can be put, by learning to love and bless and pray for their persecutors.

Such is the character to which the promises are made. Strong in the faith on which it is built, the disciple of Christ, may come, through Him, boldly to the throne of grace, and there pray that the Church, being instructed by that heavenly doctrine which is so fully incorporated into the writings—Gospel, Epistles, and Revelation—of the blessed Apostle and Evangelist St. John, may so walk in the light of God's truth, that guided, defended, and blessed by Him, it may at length attain to everlasting life.

FAITH.

For the Churchman.

*Mr. Editor*,—The Collects for the Feasts of the Holy Innocents, and the Circumcision of our Lord, may be valuable helps to us in our Holy Day special prayers for our Diocese. The corruption of human nature, in other words the vicious influence of Adam's fall, lies at the foundation of all our wo. It eats into our very heart's core, poisoning there the thoughts, affections, desires, dispositions, passions, tempers, and purposes, whence flow offences in word and deed, and the neglect, or insincere and unmeet performance, of required duties. Comprehensive indeed, and as fundamentally important, is the petition that Almighty God would "mortify and kill all vices in us." That evil infection which is the fault and corruption of the nature of every man is an enemy not to be trifled with. If all our moral force be not drawn ont against it, it will triumph in the end. If we aim not at its entire overthrow, it knows well the stratagem of allowing itself to be crippled at one point, that it may gain accumulation of strength at another. Its author and abettor will assume the form of an angel of light, by encouraging feelings of great exultation, self-complacency, and imagined holy jealousy of evil, because of freedom and security in one direction, when he knows full well that his power is even the stronger, in others not less intimately connected with the moral and spiritual safety of his deluded victim. His influence must be rooted out in all directions. "*All vices*"—all the vicious, or corrupting and injurious influences of the loss of original righteousness—must be the objects of the Christian's jealous and watchful opposition. His spiritual warfare must be constantly directed against them all. He should count no victory a safe and real one which allows quarter to any. The fight which he sustains against them under Christ's banner must be one of extermination. He must be satisfied with no result but their being *mortified and killed*. According to his Christian profession and obligations, the whole body of sin must be utterly abolished, and "the old man"—the unrenewed and unsanctified human nature—be *crucified*.

But who is sufficient for these things? None of us of himself. Our only sufficiency can be of God. Therefore—not in our own contrition, broken hearted as it should be—not in our own repentance, sincere, genuine, and unreserved as we should have it—not in our own good resolutions, firm and unsparing as we should make them—not in our own endeavors, though our whole heart, mind, soul, and strength should be given to them; but in the mighty power of God's grace, should be our hope and dependence. On Him we should ever call, through our great and powerful Mediator, to "mortify and kill all vices in us."

And to this end we should farther pray that our gracious God would "grant us the true circumcision of the spirit;" that by which our hearts shall be ever kept joined and devoted to the Lord in a sure and holy covenant; and by which, therefore, all counteracting affection and devotion shall be renounced; and, as a consequence, our hearts, and all our members, be mortified from all worldly and carnal lusts. These are, says St. Paul,* "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,† hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

In the strength of God's grace, let the Christian pray and strive that all these sinful affections may die in him, and he in all things obey his Lord's blessed will. If this were so with all who name the name of Christ, how glorious would it be for the Church! with what confidence might she lean on her heavenly Spouse! how surely might she hope for deliverance from all her trials and sufferings! now beautiful would be her progress with her Lord through these outer courts of His temple to that holy of holies, not made with hands, eternal in the heavens, where, with the Father, and the Holy Ghost, He will receive her everlasting homage!

With this end before them, the members of the Church should ever pray that *by the constancy of their faith*, they may glorify God's holy name. It is faith—the genuine, living, operative faith of the Gospel—which gives to all virtue its true Christian character. And it should be *constant*. It will have severe trials. The wisdom and pride of the natural heart will endeavor to supersede it or thrust it aside. Principles, feelings, and modes of action, other than those of simple reliance on God's word, will plead hard for adoption. Patience in waiting for the Lord's time and manner, will be becoming exhausted. All must be in vain. The Christian's faith must be *constant*. Let it be so; and his trust in God will not be lost. HE will arise and have mercy upon Zion, and upon all her faithful children.

FAITH.

* Gal. v. 19, 20, 21.

† It may be thought that idolatry and witchcraft are vices of which Christians are not now in danger. Much of the worship of the Church of Rome—that, for instance, which is offered to angels and saints, and that into which feebler and grosser minds are led by the required and sanctioned superstitious reverence for images, pictures, and relics—is of the very essence of idolatry. A species of idolatry, too, is that worship which is offered to God under notions of Him depraved and distorted by heresy. When affection and devotion are so bestowed as to be withdrawn from God, and to supersede the proper worship of Him, what is this but idolatry? Holy Scripture unequivocally declares that *covetousness*—too much anxiety in obtaining worldly wealth, too much love and attachment to it when obtained, and a refusal to devote it, as God requires, to His honor, and the carrying out of His designs of love and mercy—*is idolatry*.

Witchcraft, in the Apostle's day, consisted, in part, in *the service of, and intercourse with, the devil and his angels*; and in part, in the practice of *injurious arts of deception*. Surely the same spirit and character are by no means infrequent among the vices of the present day.

For the Churchman.

## Presbyterianism vs. Low Churchism.

*Mr. Editor*,—The following Ode to the Cross, taken from one of the early numbers of the New York Observer, and committed to memory by the writer, as breathing the true spirit of Christian piety, and which he has ofttimes repeated unto himself when humbly meditating on the Cross of Christ, and on the efficacy of the oblation offered thereon for the sins of the world, was forcibly recalled to his memory while reading the mild but triumphant reply of the Rev. Mr. Croswell to Bishop Eastburn's denunciation of the use of the symbol of the Christian faith—the "sign of the Son of Man," as "childish and puerile." This Ode to the Cross, the writer offers, and trusts that it may be deemed worthy of publication in the columns of the Churchman, as containing a strong argument in favor of the use of the Cross, in and on our Churches, being, like the rainbow in the heavens, the sign of God's mercy to man, and of Christ's future triumph in subduing the nations to Himself. In this sign the Church, led on by the "Great Captain of her salvation," must and will conquer. T.

### Ode to the Cross.

In the Cross of Christ I glory,
Towering o'er the wreck of time;
All the lights of sacred story
Gather round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the Cross forsake me,—
Lo! it gleams with peace and joy.

When the Sun of Bliss is beaming
Light and love upon my way,
From the Cross the radiance streaming,
Adds more lustre to the day.

Bane or blessing, pain or pleasure
By the Cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide.

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the lights of sacred story
Gather round its head sublime.

For the Churchman.

## The Question of Vacancy.

*Mr. Editor*,—The subject of Episcopal jurisdiction is plainly referred by our Constitution and Canons to the whole Church; and is, in no respect or degree, under the control of the several dioceses in their single capacity as such. The General Convention has repeatedly and in the fullest manner legislated upon it, as may be readily shown from facts. In the 4th Article of the Constitution it has placed positive restrictions upon the jurisdiction of the bishops, and determined when, that is, in what particular case, they may exercise their office beyond the limits of their own dioceses. In the 5th Article it has given to the bishop of a diocese which shall have been divided into two dioceses the election of either sphere of labor. This is a purely arbitrary arrangement, as every one sees that it might have been ordered otherwise, for instance, so that the dioceses themselves might have had a voice in the matter. In the 10th Article, in reference to bishops ordained for foreign countries, the Convention has exercised an authority which clearly shows that it felt itself absolute over the question of jurisdiction. "Such bishops so consecrated shall not be eligible to the office of diocesan, or assistant bishop in any diocese in the United States, nor be entitled to a seat in the House of Bishops, nor exercise *any Episcopal authority* in said States." Now let it be remembered that nothing of all this is to be found in the office, according to which they were consecrated, which is the same as that used in all other instances. It is a subject of authoritative legislation merely.

Again, we find the same feature running through the Canons. The 2d Canon of 1844 is wholly concerned with the topic of Episcopal jurisdiction. It determines what number of presbyters a diocese shall have to entitle it to choose a bishop. The diocese, therefore, AS SUCH simply, and independently of the will of the whole Church, has no inherent rights at all in the case. At least its rights, supposing it to have such, are liable to be arbitrarily defined by the General Convention. It is clearly so in the instance before us. Any other number than six presbyters might have been fixed on as "the minimum." There was another feature incorporated in this Canon as it stood in 1838, before the last review, which serves to confirm the main principle we are contending for. It was *then* the law of the Church that a diocese having at the time less than six presbyters resident, and officiating, &c. therein, should receive its bishop (if it sought to have one) at the hands of the Convention, and exercise no choice whatever in the matter. A diocese received into union with the Convention, in that capacity, and fully represented in that body, is as much a DIOCESE with six clergymen in it, as with one hundred. We see, then, most clearly to what the rights of single dioceses amount in regard to the subject of Episcopal jurisdiction. The 8th Canon of 1844 lays down the general principle in express terms, to wit: "The jurisdiction of this Church (i. e. the associated dioceses as *one*) extending in right, though not always in form, to all persons belonging to it within the United States it is hereby enacted that the Missionary Bishop *shall have* jurisdiction over the clergy in the district assigned him," &c.

But it is claimed that the fact of the diocese *electing* its bishop and agreeing with him for a stipulated salary is evidence that the source of jurisdiction is in it, either in whole or in part. The salary is a consideration that has no connexion with the question, not even the remotest possible. For the Church recognizes no specific mode of temporal support for her bishops, and by its discipline provides for and enforces no pecuniary remuneration. There have been bishops without salaries in our Church. This is a topic of which the civil law alone takes cognizance, as it does of any other contract between suitable parties and otherwise proper and legal. *Salary*, then, does not give spiritual jurisdiction, nor the deprivation of salary take it away.

Neither does the mere fact of *electing* a bishop, standing isolated from other circumstances equally necessary and important, invest him with his jurisdiction. If we except one possible case, a bishop "elect," as the Canons style him, is but a presbyter, having, in fact, no Episcopal jurisdiction any more *after* than *before* his election. He is not a bishop; how absurd to say that his being chosen or designated *for* one imparts to him Episcopal jurisdiction! His election gives him no power whatsoever, not even a positive and full right to be consecrated. The Church may refuse, of her own mere will, without a reason to anybody, to consecrate him. The 2d Canon of 1832, says, "the House of Clerical and Lay Deputies" may "*assent* to his consecration." Again, "if the House of Bishops *consent* to the consecration, the Presiding Bishop with any two bishops may proceed," &c. So that the "bishop elect" is in reality chosen (or elected) over again by two other and separate bodies before he can be made Bishop. His election by the diocese is not, of itself, complete even to designate him finally as the individual who is to be placed over them in the Lord. It is a mere signifying of their *wish*, so far as that can go in the attainment of the object sought for. Now, in reply to all this it may perhaps be urged that without his election, he certainly could not have jurisdiction in any diocese. Very true. It may be granted that this is one circumstance which is material, among others, as a means of his becoming possessed of specific diocesan jurisdiction. But it is not sufficient of itself as we have seen. The "assent" of one house and the "consent" of the other of the General Convention must be had before the "bishop elect" can be consecrated. Thus the Church has an *absolute* veto upon the choice of the dioceses. Furthermore, while the ordinal or form for consecrating bishops is so expressed as that they are made bishops in general terms "in the Church of God," *seemingly* without any particular jurisdiction, yet this, be it remembered, is qualified by our Constitution and Canons. Agreeably to them there CAN be NO consecration in this Church of a Bishop *at large*—i. e. destitute of a definite jurisdiction. Consecrations always must and do have reference to some field of jurisdiction. Thus one is consecrated as "bishop elect." So the Canons speak of him. (3d of 1832.) Another as "Missionary Bishop." (8th of 1844.) A third as a "Bishop of a foreign country." (Const. Art. X.) Is it not, then, strictly and technically true to say, taking into view, at the same time, beside the Ordinal, the Canons regulating the subject, that a bishop is consecrated to and for, and over a particular field of jurisdiction? If we inquire what it is that does, in fact, clothe a bishop with his vested rights as a diocesan—the material and actual source of his authority as such—the answer it would seem, must be, his consecration. Looking not at the Ordinal, but to the Canon, we see that an individual is made a bishop *for* some particular field of labor or sphere of jurisdiction. Is not this an appointment by the Church of such person not only to his Episcopal office in the general, (as per Ordinal,) but to his office as diocesan (as per Canon)—"bishop elect," say of New York, and after being consecrated bishop, de facto and de jure, of New York? Can anything be more clear than this to the apprehension of fair and candid minds? A person "elect" merely for a certain office, is not yet invested with the office and in possession of its rights. If, for instance, the election is to be confirmed or proven, and if some other essential process besides must be gone through before he is actually placed in office, the election plainly does not, of itself, give jurisdiction. In case of the President of the United States, the form of inauguration, the administering the oath of office, is a necessary form before his assuming the chair of State. It may be said, indeed, that in this case the people are the source of authority. They are so, but not simply by their vote selecting the individual to be made President, they act, also, through and by a Government of their own creation, i. e., through Congress, to the same end. The election of the people is necessary, and so is the ceremony of inauguration by the Government. But if it is now further urged that the former alone is essential, and the latter must follow as of course; the reply to this is, that such is not the fact in the case of bishops. Their consecration, by no means follows, as a necessary result of their *election*. Either House of the General Convention, or both, may withhold their assent, for such reasons as may seem to them right and proper. As was before shown, there needs a second election—a regular vote in each branch of the Convention upon the question of "assent"—see Journal of 1844, pp. 43 and 145, also Canon 3d of 1832.

This regulation is closely assimilated to the usage of the Primitive Church. The 4th Canon of the Council of Nice enacts, "that a bishop be constituted by all the bishops of the Province; but if this be difficult on account of some urgent necessity, or the length of the way, that at all events three should meet together at the same place, those who are absent also giving their suffrages, and their *consent* in writing, and then the ordination be performed." Mr. Hammond's note to this Canon, in Spark's edition, is as follows: "The general practice of the Church as mentioned by Cyprian and others was, that all the bishops of the Province who could attend, should be present at the ordination of a bishop. The present Canon, however, relates not so much to the ordination, as to the SELECTION and APPOINTMENT of the person to be ordained bishop." The 23d Canon of the Council of Antioch orders, "that a bishop shall not be made without a Synod, and the decision of the bishops, who after the decease of the former bishop, *have the power of promoting a deserving man*."

Tertullian as early as A. D. 200 thus wrote, "For in this manner the apostolic churches bring down their registers; as the Church of Smyrna from Polycarp, *placed there* by John; the Church of Rome from Clement, ordained (appointed) by Peter; and so do the rest prove their apostolic origin, by exhibiting those who were constituted their bishops *by the apostles*."

Eusebius informs us that Clement in the sixth book of his *Delineations* writes that "Peter and James and John, after the ascension of the Saviour, although verily they were preferred before others by the Lord himself, nevertheless did not claim this glory for themselves, but chose (ἑλέσθαι) James the Just, Bishop of the Jews."

Other authorities might readily be cited from antiquity if necessary, but the above will suffice to show that Episcopal jurisdiction has always proceeded from the bishops themselves as its true source; the principle being that it comes through them from Christ, and is of Divine right. Nor has this principle been materially changed or modified by the circumstance of the Church, in this country, having committed the subject in part to the House of Clerical and Lay Deputies in General Convention; for while this is undoubtedly a latitude of popular suffrage in the case unknown to the Primitive Church, yet an absolute veto on this, as on all other subjects, resting in the House of Bishops, the essential principle is still preserved.

We might take the question to the Scriptures themselves, and show how St. Paul "besought Timothy to abide still at Ephesus," having committed to his hands the *jurisdiction* of that Church—his epistles being letters of instruction respecting the performance of his duties as Diocesan. Again, how the same Apostle addresses Titus—"for this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as *I had appointed thee*."

These facts themselves are conclusive arguments upon the question under consideration. They need no comments or indirect reasoning to make them bear upon the case. They are directly to the point, and prove that our Church is both Scriptural and primitive in giving to the General Convention (and the House of Bishops as a branch of it) the power to appoint all bishops over their respective flocks. True, they cannot under our Constitution and Canons appoint them against the wishes of the Dioceses, nevertheless (that wish expressed) they do appoint and constitute them. The very lowest view that the most ardent latitudinarian could take of the subject, would be that the right of jurisdiction was the result of the concurrent action of the Diocese *and* the General Convention. But this, in our view of the facts as well as authorities which have been given is not the real state of the case, nor the true Chureh principle.

Our House of Bishops in originating and sending to the other House for their concurrence, a Canon, during the last Convention, to the effect that "indefinite suspension" should, and "limited suspension" should not void jurisdiction, have thereby declared that the General Convention do possess *absolute* power over this subject. They have *exercised* such power in this very instance. Now, can it be any thing short of rebellion against the authority of the whole Church for one diocese to assume to itself this right, taking it out of the hands of the General Convention? Surely not.

Some persons, however, contend that suspension does, of its own nature *necessarily* divest the suspended bishop of his jurisdiction. But this cannot be shown by any plain and tangible arguments. For, if it were true that suspension, of itself, vacated the Episcopate, all suspension, as well limited as indefinite, would produce this result. And such, indeed, was the ground taken in the late Convention in New York. The advocates for "vacancy" urged that suspension for an hour, equally with that of a life time, severed the tie which bound the bishop to his diocese. But this is surely proving too much; for, in the first place, the House of Bishops in their proposed Canon designed to attach such a consequence only to "indefinite" suspension, while "limited" suspension was not to void jurisdiction—showing, by the way, they looked upon the whole matter as one of purely arbitrary legislation! In the second place, under the very Canon itself on the Trial of a Bishop (3d of 1844) limited suspension could not possibly take away jurisdiction. In section sixth of the said Canon it is provided that a bishop adjudged by the Court guilty of "*contumacy*" shall incur the penalty of suspension for three calendar months; and after that may either appear and take his trial, submitting to the authority of the Court, or incur the penalty of deposition. Now, suppose that his diocese, taking his contumacy to be *prima facie* evidence of guilt, and moved by other prejudices against him, should declare the connection between them severed and choose another, while he was suspended; and suppose that he should afterwards, upon trial, be found *innocent*, would not that diocese have outraged law, no less than natural justice?

Nor can it be said that this case of suspension, mentioned in the Canon, is in any respect peculiar or different from other suspensions. No exception is made in its behalf by providing (as would have been done if theory which we are now examining were correct) that in this instance suspension did *not* void jurisdiction.

Another objection to this theory is that it confounds all the distinctions of degrees in penalties. If a bishop, in consequence of being suspended for a few months for some comparatively venial offence, is to lose his jurisdiction, what has he left? Without a charge, without a home or a support—cast out, in fact, from the vineyard of his Lord and Master—a bishop without a Church, and to remain so nobody knows how long! Would not this be practically a deposition? Would not the severity of the punishment be wholly disproportioned to a slight offence, for "contumacy," for example, against the Court? It undoubtedly would. But, so far from this being the intention of our Church in the enactment of the sixth section of the 3d Canon of 1844, she clearly designs that the suspended bishop shall be warranted and defended in the possession of his diocese until he appear for trial, or, refusing finally to come to trial, be *deposed*. And this is the sentence, as there provided, and no other, which would deprive him at once of his office and jurisdiction.

There can be nothing, therefore, in the very nature of suspension which deprives of jurisdiction; and this is equally true of all suspension, being the same in kind (differing only as to the time of continuance) and producing precisely the same derangement of the relations of a bishop to his diocese.

But mention is made of a "contract" existing between a bishop and his diocese, which (they say) is broken and rendered null by suspension. What "contract" is meant? If the salary—that is a mere civil contract with which the Episcopate in its ecclesiastical and canonical character has no connection whatever. It is a question of civil law. If the one party perform the duties and services of his office, and the other refuse to pay him the stipulated salary, that circumstance would not release *him*, in the eye of the Church, from his duties, nor break the connection he bears to his diocese. If he would seek a remedy in resignation he must resign to the House of Bishops, and not to the diocese, and they may accept his resignation or not according to their judgment of the case. If the other party complains of the bishop's inability, or neglect to perform the duties of his office, the laws *perhaps* would justify them in withholding the stipulated salary. The General Convention would have no voice on the subject. But the ecclesiastical union between the parties remains (as in the contrary case) unbroken by this consideration. The *money* contract may be rendered null; but that is all. The bishop and the diocese are bound by other obligations still.

But, if by "contract" is meant the ecclesiastical connections and obligations of the two parties, according to the Canons of the Church, then we have already shown that this "contract," made by and with the "consent" of the General Convention—ratified by each House of that body, separately, prior to consecration—cannot be rendered void by suspension, unless the Church so expressly decree by Canon. *Nor can the Church enact any such law now, to apply to the particular case of the Bishop of New York, without resort to the odious and unjust principle of ex post facto legislation; especially since the subject was brought fully before them at the last General Convention, and they failed in the attempt to pass such a law.* We have had enough, for one while, of ex post facto canons already.

If it be asked what are the methods whereby a separation can be brought about between a bishop and his diocese, under existing causes, the obvious reply is by resignation or by deposition. Thus the rights of both parties are protected; but the constitutional judges and arbiters, in the case, are the bishops of the whole Church in the United States, to whom resignation must be made, and by whom deposition is to be adjudged.

As the union of a bishop and a diocese cannot be formed, so neither can it be broken without the "CONSENT" of the *whole* Church.

W. N. Y.

For the Churchman.

*Mr. Editor*,—I read with much pleasure a notice in the "Churchman" of last week postponing a sermon intended to be preached on Sunday evening last, in aid of the funds of the "Missionary Committee" of our own diocese, in consequence of an appointment having been made and announced in the several churches for a *Missionary meeting* to be held on the same evening in aid of the funds of the "Foreign Committee in their present exigency." This was right—precisely as it should be. Although my individual preferences are for the domestic branch of our missionary operations, I could not but approve and appreciate the kind and friendly spirit evinced by the postponement of the intended sermon for Sunday evening last, to Sunday evening next, the 28th inst. I hope, and I believe, that the friends of "the Missionary Committee" of the Diocese will sustain no loss by this act of courtesy, but will rather be benefited by its right influence upon the minds of Churchmen generally. In this expectation, I am, Rev. Sir, your obedient servant.

"A FRIEND TO MISSIONS."


# The Churchman.

New York, Saturday, December 27, 1845.


☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE. BY JOHN HENRY NEWMAN. *Author of Lectures on the Prophetical Office of the Church.* D. Appleton & Co. 8vo.

Thanks to the prompt energy of Messrs. Appleton & Co. we have been furnished with an American copy of Mr. Newman's work on "Development" in time to notice it in the same number of our journal which announces its publication abroad—and that too although our paper goes to press this week a day earlier than usual.

Prefixed to the work is an advertisement in which the author acknowledges the letter of recantation published a few years ago without his name, and formally proclaims himself a Romanist.

The introduction prepares the way for the main argument by an attempt to show the *prima facie* unlikeness of Protestantism to Christianity, the unfitness of Universal Consent for the guidance of the present Church, and its availableness; (if and as far as allowed) for distinctive Roman as well as Catholic doctrine, and hence to gain the presumptive argument in favor of the infallibility of the Roman See.

The first chapter of the work is on the process of development in ideas. No sooner do we learn, but we judge; of these judgments some are transient and these are opinions; others are permanent, habitual, governing; and these the author calls ideas. These ideas are a living power within us; they expand, enlarge, multiply, and are embodied in outward manifestations (e. g. codes of law, systems of religion, &c.) without losing their original identity. That is, they develop, though the final development is after all only the adequate representative of the original idea.

The next section considers the kinds of development; such as mathematical, material, physical, political, logical, historical, moral and metaphysical.

Developments are distinguished from exhibitions and genuine developments from corruptions of truth, and hence the third section is devoted to a statement of the tests of development, or such as distinguish the development from its corruption. These are 1. The preservation of the idea; 2. Continuity of principle; 3. Power of assimilation; 4. Early anticipation; 5. Logical sequence; 6. Preservative additions; and 7. Chronic continuance.

The second chapter is on developments antecedently considered. The first section argues that developments of Christianity are antecedently probable; and the second applies the same argument in favor of a *developing authority* in Christianity.

The third chapter brings us to "the existing developments of Christianity," and the first two sections are designed to impress the reader with a sense of the importance and character of probable evidence. The third section states the method of conducting the inquiry, and this, together with the fourth and fifth, are designed to cumulate evidence in favor of the Roman See being the authoritative exponent of Christianity.

The remainder of the work—about one half of the whole—consists in the application of the proposed tests to different ages of the Church and to particular doctrines, and for the purpose of illustrating the formation and growth of Thelogical Science. The argument, in brief, is that as the worship of the Saints, and of the Virgin, Purgatory and other Roman doctrines are found to bear the tests, and so the Roman See may be trusted for these, it is fair to infer that it may be trusted for all and every doctrine which it propounds.

Such is a brief outline of the work of our author, who until lately occupied a very important position in Christendom, but who has now forever lost all influence, except so far as he echoes the voice of the Court of Rome. The tone of the work, as it seems to us, is less grave and diffident, and its ability greater than the author's previous works on the Prophetical Office and on Justification; (his Essay on Miracles we have not read.) Indeed there can be, we think, no question as to the surpassing ability of the Treatise on Development; the author has evidently a most commanding view of the whole field of moral and theological science; his learning is most abundant, his judgment most acute, and his power of expression and fertility of illustration are unrivalled. There is, however, throughout the work an apparent anxiety to make out a case, which, considering the writer's position to be that of an inquirer and not of an advocate, is somewhat surprising and hard to be explained. This, however, does not detract from its force as a controversial work, nor hinder us from referring it to the first rank of that class of writing on the Roman side.

One thing is very noticeable in the work, and ought to be particularly noticed; and that is the proof which it furnishes of an entire change in Mr. Newman's position. There is no sliding of his former principles into his new doctrines, but a distinct abjuration of the former in broad constrast with the latter. The Catholic theory which proposes Universal consent (inclusive of Scripture and interpretative of it) as the test of truth, as exhibited in Mr. Newman's former works, and especially in that on the Prophetical Office, is again (though of course to great disadvantage) exhibited and formally repudiated, *not* as being logically involved in his new theory, but as *insufficient* for the purposes for which it is used; while another distinct theory which makes the *dictum* of the present Church of Rome the test of truth is proposed and advocated, *not* on the ground that it is a logical sequence of the former, but on other grounds, and chiefly because it is less unwieldy than the former and adapted (as the author thinks) to the solution of existing phenomena. It is in vain then to refer to Mr. Newman as an evidence of the Roman tendency of the Catholic doctrine formerly advocated by himself, after the best divines of the Church of England: since his present work, though in some of its details it favors this view, yet in its main structure and argument furnishes clear evidence to the contrary.

We attach great importance to Mr. Newman's transition for this reason; *viz.*, that he is the only man so far as we know who has abandoned the immutable basis of Catholic consent in favor of the shifting quicksand of Roman authority after having shown that he had fully and maturely comprehended the former ground. For a man to leave the Church and join the Romanists is commonly accounted a mark of immaturity, or of passions or imagination too strong for the judgment. The late "Secessions," as they are called for the sake we hope of avoiding the seeming invidiousness of a juster term, have presented, so far as we have been able to estimate them, no exception to this rule. Mr. Ward's book proves him to be more at home in political economy than theology, and, with confessed ability, bears also on its surface plain proofs of impetuous judgment. Mr. Oakeley too with his many seemingly excellent qualities of head and heart has impressed us (whether rightly or not) with the belief that he is somewhat fantastic and impracticable. But in regard to Mr. Newman, we have had no such feeling, but have gained the impression from his previous writings that he is a man whose judgment is at once solid and acute, and who thoroughly understood the ground which he formerly occupied. How far the strange avowal in the "Advertisement" of his final step being after all the immediate result of an instantaneous conviction ought to detract from the estimate, is worthy of consideration; but there is little to detract from it in the work itself, which is calm and collected. That such a man should pronounce before GOD, a solemn anathema on his spiritual mother and unite himself to her deadliest enemies, has been an anomaly which the existing difficulties of his position might throw light on, but could not adequately explain. And we have therefore been curious to see his book that we might learn the solution of the enigma from himself.

We expected to find nothing new in the book and we have not been disappointed. The theory of development is only a new mask for an old face. The honest English title for the work would be, A plea for the infallibility of the Pope. Nor in truth is the staple of the argument more novel than its design. The need of an infallible judge, its supposed adaptation to the wants of man and to the exigencies of the Church, the antecedent probability that there would be such an authority perpetuated in the Church, and the See of Rome being the organ of this authority, together with ingenious anticipations and elaborate attempts at the refutation of objections to this theory, these are the common places of the more high-toned of Roman controversialists, and these after the novel and gorgeous drapery is removed will be found to constitute the bone and sinew of Mr. Newman's work.

Those who have predicted that the work of Mr. Newman is to produce any great change in the Church, will, we think, be disappointed. It will of course fall in with the prepossessions of a certain class of minds, but even these it must take to Rome speedily, if at all. We do not anticipate for it any extensive or permanent influence in the Church; and that for the simple reason that it contains no premises which a Churchman, as such, can accept as the basis of an argument, and which will form common ground between him and the author. Neither Scripture nor antiquity, nor universal consent, nor the Catholic Church, does the treatise acknowledge as the arbiter of controversy; it gives us the theory of Papal infallibility with nothing but speculation for its basis; those who are captivated with the theory may take it for the love of it, but those who look for proofs extraneous to the thing to be proved, in other words proofs which are not a mere begging of the question, will look in vain.

Many will accept the theory of development without being convinced by Mr. Newman's application of it. Many more will reject the theory altogether; some on logical grounds, others from a process the reverse of that which has mainly led to its reception; *viz.* because it revolts against what may be called their religious instinct. On the whole we apprehend the chief tendency of the theory will be to throw back the controversy on ground from which Rome has already been driven, and from which she has of late prudently abstained; in other words it will be seen that the claim set up for Rome is one of absolute dominion both spiritual and temporal. There is another aspect of the theory, and that is its relation to infidelity, which will furnish matter for grave reflection, but to which at present we can do nothing more than allude.

CHURCH BOOKS.—*Old fashioned Church folks* who desire *old fashioned Church books*, such as "The New whole duty of Man," and "The New Week's Preparation," can obtain them, as well as a great variety of other approved books of devotion, and of beautiful books for children, at very moderate prices, at the Depository, (No. 20 John street,) of the Protestant Episcopal Sunday School Union.

AMERICAN CHURCH POETRY.—In a beautiful little book entitled *Days and Seasons, or Church Poetry for the Year*, (18mo. p. 372, published in England,) being a collection of poems "*by several hands*," we observe that the first and three other pieces are selected from the poems of the Rev. A. CLEVELAND COXE, and three from those of the Rev. WILLIAM CROSWELL.

The present position and wants of the Foreign Missionary Committee were presented at a meeting in St. Bartholomew's Church last Sunday evening. Evening Prayer was read by the Rev. G. T. Bedell, Rector of the Church of the Ascension. The Secretary of the Committee read a statement of their operations. We present a summary. In Texas the Committee have three missionaries in charge of three flourishing parishes nearly able to support themselves. In Matagorda the whole population nearly were comprised in the Church. The annual estimate for this mission is $3,000; but after the next six months it would fall under the control of the Domestic Committee. The mission at Athens employed 17 persons, and 600 children received instruction in the schools; its cost was $4,800 per annum. At Constantinople were 4 missionaries under Bishop Southgate;—the estimate being $5,500, of which $1,000 was contributed by gentlemen in Charleston, S. C., and $500 from Providence, R. I. The West Africa mission numbered 5, and the congregations of natives 1,500. Cost $12,000. The China mission employed 12 persons in all under Bishop Boone, at an annual outlay of $10,000. To meet their engagements the sum of $3,000 was needed before the first of January. After this statement had been read, the Rev. Dr. Tyng followed in an address of great force, representing the privilege of contributing then afforded them. The concluding prayers and benediction were read by the Rev. Dr. Turner of the General Theological Seminary. The congregation was not numerous, but evidently much interested in the subject of Missions.

*To the Editor of the Churchman:*

DEAR SIR,—In your paper of Nov. 29th you remark that you might point to cases like that of Bishop Goodman of the Anglican Church, in which jurisdiction has been interrupted merely by suspension and afterwards resumed. Will you, by giving a more full account of the above case, or by references to authorities, oblige

*Dec.* 6. A CONSTANT READER?

Goodman, Bishop of Gloucester, was suspended in the Convocation held by Archbishop Laud A. D. 1640, on account of his refusal to subscribe the canons passed in Convocation. The suspension was from office and benefice; it was decreed and took effect on May 29th, and Goodman was in consequence committed to the tower. On the 10th of July following he subscribed and took the oath to the canons and was thereupon set at liberty. Collier's account of the matter is as follows:—

"Before the canons were offered to the Houses [of Convocation] for their subscription, they were read before the king and privy council; the judges and other eminent persons of the long robe being present: And here they were approved by the whole audience, the king giving the archbishop thanks for bringing things to so good an issue. After this solemn approbation, they were subscribed in the upper house by the bishops and the rest of the clergy: none refusing to put their hand but the Bishop of Gloucester. This prelate's firmness to the Reformation had been formerly questioned, which suspicion was increased by their refusal; for it was thought the strictness of the third canon for suppressing the growth of Popery, was the only reason which made him stand off. He was first argued with and then required to acquiesce, by his metropolitan. And these methods proving ineffectual, he was suspended *ab officio et beneficio* by both Houses. This sentence being put into form, signed by the archbishop and publicly pronounced, the king ordered his commitment; but this durance was but short; for on the 10th of July he acknowledged his misbehaviour before the lords of the council, and took the oath enjoined by the sixth canon. Upon this compliance he recovered his liberty; but whether this submission was not made with some reserved latitude, is not altogether so clear: for in his last sickness, he declared himself in the communion of the Church of Rome, and ordered his will to be drawn accordingly."

Heylin's account of the matter, which is substantially the same though more prolix, may be seen in the end of the 4th book of his Cyprianus Anglicanes, p. 418.

In the diary of Archbishop Laud we find the following minutes:—

*Maii* 29. The Bishop of Gloucester, *Godfrye Goodman*, suspended for notorious scandal to the Church, in refusing first to subscribe the canons and after to profess a reservation. He had long been suspected as inclining to Popery."

"*Julii* 10. *Friday.*—I took my oath to the new canons at the Council Table; and so did my Lord Bishop of London; and after him the Bishop of Gloucester submitted himself, and took the oath and was released out of prison by the king's command."

A copy of the original proceedings of the Convocation may be seen in Cardwell's Synodalia, pp. 628, 629, 630. From these it appears that the suspension was preceded by *admonition*, and was to continue until satisfaction should be given: "Reverendissimus cum consensu totius synodi, dictum dominum episcopum Gloucestren, ab officio et episcopatu suo Gloucestr. et ab omnibus beneficiis suis ecclesiasticis suspendendum fore decrevit, donec serenissimo domino nostro regi et sacræ ecclesiæ, ob magnum hujusmodi dedecus et grave scandalum illatum, satisfecerit."

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By the late steamer the Acadia we have received but a part of our usual English files. We are able, however, to present a synopsis of the most important news. The Scottish schismatics have through their leader or rather originator taken a new position in defence of their present relations, and are aiming at a justification in the eyes of the world since the Church has so plainly condemned them. Sir William Dunbar has brought an action in the Court of Sessions against Bishop Skinner, praying for a declaration of the nullity of his excommunication, and further for damages, to be awarded against the Bishop, to the amount of £5,000. The step has evidently not been taken unadvisedly, for large subscriptions have been raised by his party in Scotland, and "the best advocate in that country" (as we are informed) retained on the same side. Substantial aid is also said to be given them from England. How they will be met, there is as yet no intimation given. Whether a thorough probing of the legal relations which such an excommunication involves will be entered into by the Bishop, or whether he will decline subjecting his spiritual acts to the scrutiny of lay judges and unbelievers, remains to be seen. Instances where the latter course has been unflinchingly adhered to will spontaneously arise in the memories of Churchmen. Scotland and the Nineteenth Century may add one new example to the roll of passive sufferers for conscience' sake. Meanwhile the peculiar ungodliness of the measure must not be forgotten. Sir William Dunbar appeals to a Presbyterian Court, and thus goes to law with his Bishop, and before unbelievers. "He submits the case of the Scotch Eucharistic Office to those who believe in no Eucharist at all."

We quote from the English Churchman, where it is credited to the Tablet, the following letter, which will place its subject, an eminent seceder from the Church, in a stronger though not therefore a more favorable light. It is a little unfortunate that modest, sensitive, and retiring men should be thus dragged out into the public gaze, and their most private and sacred acts paraded in the newspapers. We are surprised too that the time and place, and in short all but the matter of confession is thought to be properly blazoned abroad to "satisfy the holy desire of the Rev." A. B. or C. We had thought that "they managed these things better" at Rome. Of one or two other little points connected with the main subject can one express the impression which they make, better than by calling them humiliating? But the letter still has a value of its own, and we should think must have some effect on Churchmen abroad.

"Dear Sir—I have read with interest the tender complaints of the Reverend John Dalton, inserted in last Saturday's Tablet. These complaints affect me, as one who ought to have given an account of the conversion of the Rev. J. H. Newman and his associates. Still, I think the complaints are not altogether just; for, in the Tablet of the 18th ult., appeared a letter from the Rev. James Jauch, giving a brief and faithful account of these conversions. To satisfy, however, the holy desire of the Rev. J. Dalton and others, I will give fuller details of them. I beg you will have the kindness to insert them in your next number of the Tablet. I shall speak only of the part in which I was concerned, leaving the rest to others.

The first of these conversions was that of John Dobree Dalgairns, Esq., who made his profession of the Catholic Faith, and received his first Communion on Michaelmas day, in this our chapel at Alton Hall. He soon after returned to Littlemore; and I was on the point of setting out for Belgium, when I received a letter from him, inviting me to pass through Oxford on my way; for, he said, I might perhaps find something to do there. I accordingly set out from here on the 8th of October, and reached Oxford about ten o'clock in the evening of the same day. I there found Mr. Dalgairns and Mr. St. John, who had made his profession of Faith at Prior Park on the 2d of October, awaiting my arrival. They told me that I was to receive Mr. Newman into the Church. This news filled me with joy, and made me soon forget the rain that had been pelting me for the last five hours.

From Oxford we drove in a chaise to Littlemore, where we arrived about eleven o'clock. I immediately sat down near a fire to dry my clothes, when Mr. Newman entered the room, and, throwing himself at my feet, asked my blessing, and begged me to hear his confession, and receive him into the Church. He made his confession that same night, and on the following morning, the Rev. Messrs. Bowles and Staunton did the same: in the evening of the same day these three made their profession of Faith in the usual form in their private oratory, one after another, with such fervor and piety that I was almost out of myself for joy. I afterwards gave them all canonical absolution, and administered to them the Sacrament of Baptism *sub conditione*. On the following morning, I said Mass in their oratory, and gave communion to Messrs. Newman, St. John, Bowles, Staunton, and Dalgairns. After Mass, Mr. Dalgairns took me to the house of — Woodmason, Esq., a gentleman of Littlemore; I heard his confession, and that of his wife, and two daughters, and received all four into the Church. When I returned from Belgium, I passed through Littlemore again, and had the happiness to find the Rev. F. Oakeley and another reverend gentleman already received into the Church, by the Rev. R. Newsham. I had the pleasure of administering communion to Mr. Oakeley and the other converts to the number of seven.

I can vouch for the truth of this much, as having been an eye-witness; the rest, I hope some other eye-witness will supply. Believe me, dear Sir, your humble servant, DOMINICK, of the Mother of God, Passionist.

Aston Hall, November 17, 1845.

Another letter in the same connexion mentions the reception of the Rev. F. W. Faber into the Roman Church. Mr. Faber is known as the author of "The Styrian Lake," "Sir Launcelot" and numerous minor poems characterized by much fertility of invention and an easy grace of expression. He was accompanied by seven of his former parishioners. Mr. Newman's expected work had been issued and met with a ready sale. We say nothing of it in this place.

The gloom which secessions to Rome may have occasioned in some minds has been relieved by a new squib of the Rev. Mr. Golightly's compounding. That gentleman's recent harlequinade has agreeably diverted the public's fixed look towards Oxford and Oscott. These are the particulars:—The Oxford and Cambridge Review is a joint production of the two Universities, and claims to be the sole organ of the party commonly called "Young England," Lord John Manners and Mr. Smythe, M. P., being among its contributors. The September number contained an article in review of "The Wandering Jew," written by a Mr. Keon of Stonyhurst College. This coming to Mr. Golightly's ears, he writes a flaming letter to the Morning Herald announcing the "astounding fact," and in his peculiar *jumbling* style mentioning in connection with these charges the name of the Rev. George Rawlinson as the Editor of the Oxford Magazine. Whether his insinuation that Mr. Rawlinson was a party to this "propagation of Romish views under false colors" resulted from design, or his usual blundering love of gossip not appearing, Mr. Rawlinson puts the inquiry to him whether he meant to charge him with being a party to any such design, and informs him of his mistake in the statement which he made. Whereupon Mr. Golightly coolly replies that *he may have been wrong*, that Mr. Rawlinson *may not have been* the Editor, and after this insult proceeds to offer him advice on the subject. We could wish that every busybody received such a reply as Mr. Rawlinson gives to this letter. Of course the correspondence was at once closed, but Mr. Rawlinson has published a statement which sets the matter in a plain light. As to the article in question, he disapproved of it when he read it, and joined the review on condition that Mr. Keon should furnish no more contributions. No one but Mr. Golightly would have been able to see so much in so little.

Dr. Samuel Wilberforce has been confirmed as Bishop of Oxford and was to be consecrated at Lambeth. The appointment of Dr. Buckland as Dean of Westminster seems to be received with unanimous disapproval and derision. Says the Post:

We fancy Sir Robert Peel finds the Church as much a difficulty as he does even Ireland itself. There is the High Church party, and there is the Low Church party, and, unwilling to compromise himself with either, Sir Robert Peel resorts—as is proper to an expediency Minister—to an expedient. He pursues the *juste milieu*, and bestows his patronage upon one, innocent, as far as the world knows, of adhesion to any distinct Church principles at all. In his gift is the Deanery of Westminster. It *has* to be filled up; and, terrified at the prospect of offending anybody, he leaves alone theologians, and smiles approval upon a well-known Professor of Geology.

And the following is from the Record:

THE DEANERY OF WESTMINSTER.—We do not remember that we have ever before met with so unanimous a feeling of disapprobation, with reference to an ecclesiastical appointment, as that which has followed the promotion of Dr. Buckland to the Deanery of Westminster. Men of all classes and sections in the Church are here agreed,—some of them having never so agreed before; and it has not as yet occurred to us to fall in with a single person who alluded to the appointment with any other feelings than those of astonishment and regret.

Yet no one assails Dr. Buckland's personal character, either as a man of science, or as a man of probity. The single objection made to him, has been couched in a commendatory sarcasm:—He knows all the *ologies, except* THEOLOGY."

Or, stated in more direct terms, it asks, "Is the Deanery of Westminster to be made a reward for researches in *mineralogy*?"

No one, whom we have heard allude to the subject, can call to mind any one thing ever said or done by Dr. Buckland, which showed him to have given any attention whatever to religious subjects. He is commonly described as going about with his pockets loaded,—not with the Greek Testament, but with *two or three hammers!*

It may become a question with Christian legislators, whether it will not be expedient to propose the establishment of some important honors and rewards for men of science and literature, *as such*, in order to save the Church from having her most important offices given to men in acknowledgment of their services in secular science.

Archdeacon Clerke of Oxford, succeeds to the vacant canonry of Christ Church. The resident members at Cambridge are 1913, matriculations 398.

In contrast to the unfortunate appointment of Dr. Buckland, however, is a series of measures resolved on by the Colonial Minister to increase the efficiency of the Church in Tasmania (Van Dieman's Land.) Ten new chaplaincies have been formed, and the salaries fixed at £250 a year, the funds being provided in part by the Home, and in part by the Colonial Government. The Archdeacon has been appointed Superintendent of Convict Chaplaincies, in order to organize a system of convict-discipline on religious principles. From 3 to £4,000 have been contributed towards a College.

Mr. Gresley has in press "Coniston Hall or the Jacobites," the last of his series of tales illustrating different periods in the English Church.

The Pope is about to issue a circular against the "German Catholics," or followers of Ronge and Czerski. It has been delayed only by disturbances in the Roman states.

The Russian Government has been persecuting Roman Catholics in Poland, and it is likely to be the cause of a marked coolness in the reception of the Emperor Nicholas in Italy.

BIOGRAPHICAL AND CRITICAL MISCELLANIES. *By* WILLIAM H. PRESCOTT. Harper & Brothers, 1 vol. 8vo.

This is a volume which from the fame of its author cannot fail of finding many readers. None who watch the national progress in letters, and are desirous of noting all the signs by which it is manifested can avoid giving considerable prominence to the fact of our having already taken such a high stand in historical writing. Mr. Prescott, by the general voice of the country and with little, if any, dissent abroad has gained for us the reputation of producing the best history extant of a period and subject peculiarly European. That in his second great work, being exclusively American in its relations an American should excel all competitors was less to exult in by itself. The peculiar difficulty and extent of research which the "History of the Conquest of Mexico," involved, and the circumstances under which they were met and conquered, were such however as few instances can be found to match. Of a man then who has done so much in a national point of view we are glad to see the fugitive essays now for the first time collected. They show an extensive acquaintance with the literature of Southern Europe on points more or less connected with which half of the volume is written, and are written in a style elegant and correct. They are with one exception taken from the North American Review and will in every point, save variety of subject, compare with any volume of miscellanies with which we are acquainted. It remains but to add that the mechanical execution of the volume is perfect,—quite equal to the most sumptuous London work.

OBSERVATIONS ON THE EAST, *chiefly in Egypt, Syria, and Asia Minor. By* JOHN P. DURBIN, D. D. Harper & Brothers, 2 vols. 12mo.

Dr. Durbin is well known as former President of Dickinson College, and a scholar of note, although of a body not remarkable for placing a high value on human learning. His former work, "Observations in Europe," met we believe with general approbation, and the present is not unlikely to be put in the same rank. Although his route (indicated by the title above) led him through countries which are of late years as accessible as England itself was ten years ago, his volumes will still be found to contain much that is new and of interest. Even after the graphic "Eothen" and "The Crescent and the Cross" they will repay perusal. With the Egyptian part of the journey we were pleased;—the true condition of Egypt under Mehemet Ali, and its prospects, seem to be acutely touched. One deficiency, however, struck us as marking this portion of the work, a lack of antiquarian observation. Surely it would have been in place to give some account of the highly interesting explorations now making in Egypt. Jerusalem and the cities of Asia Minor are visited with minute attention, but we are unable to follow him here or to examine the theories interspersed throughout the whole. They result, of course, from the author's peculiar views as a Dissenter (*sit venia verbo*, we can use no other when alluding to his strictures on the Anglican Church operations in the East) and some of them seem to be but little generous. The volumes are profusely (and that is all) illustrated: the maps, however, are better.

THE ARTIST, THE MERCHANT, AND THE STATESMAN *of the Age of the Medici and of our own times. By* C. EDWARDS LESTER. Paine & Burgess.

Mr. Lester has undoubtedly contributed greatly to an extension of our acquaintance with Italian literature by his translations, and whether the works introduced are more or less valuable, it is still worth our while to learn something of them. The present work is more occupied with Art, and many of the reflections suggested by its relations to society in this country, are worth considering. But there is much that should not have been said:—even the appearacce of discussing private enmities should be avoided in a work having a single eye to public questions.

RAMBLES BY LAND AND WATER, &c. *By* B. M'NORMAN. Paine & Burgess, 1 vol. 12mo.

The present work claims attention on the score of its contributions to the Ethnology of the country. The state of Cuba and the ruins of Central America form the two leading topics of discussion, both resulting from personal acquaintance with the countries.

SERMONS *preached in the Chapel of Rugby School. By* THOMAS ARNOLD, D. D. D. Appleton & Co., 1 vol. 18mo.

It is out of the question that with the learned and lamented author's erroneous dogmatic system there should not be an infusion of unsound notions in all his religious teaching. But to rake them out from the remains of one who was so pure in example and has done so much by his practical teaching, is a task which we deem unnecessary in this case. The sermons before us are, in some respects, models of what sermons to boys should be, and the happy effects which they are known to have had are a lasting witness of it.

"The Book of Good Examples, by John Frost, L. L. D.," has been issued by the same publishers. We hope the "examples" are more alluring than the wood cuts.

### Norwegian Tract.

The attention of Churchmen is turned to the acknowledgment in this days paper, for the publication of a Tract in the Norwegian tongue, for distribution especially in the large settlement of that people at Pine Lake, Wisconsin. Under Bishop Kemper's guidance they have attached themselves to the Church. One of their number, by name "Unonius," an educated man, has been admitted to Deacons' Orders. By him "the Churchman's Manual," an approved Tract, has been translated, and the means are now sought for its publication. One thousand copies are wanted immediately in that one settlement, for which these poor strangers are themselves making a collection. One hundred dollars will cover the whole expense. Any contribution may be handed to Thomas C. Butler, 20 John street, or to Rev. J. McVickar, No. 8 College Green.

### Diocesan Missions.

Notice is hereby given that a *Sermon* will be preached by the Rev. Samuel Seabury, D. D., on Sunday (to-morrow) evening, in *St. Paul's Chapel*, in aid of the funds of the "Missionary Committee of the Diocese of New York."

Service to commence at half-past 7 o'clock.

"The Missionary Committee" have already appointed Missionaries and Missionary Stations to an extent, involving an outlay, they fear, beyond their prospective means; but being *very urgently solicited* in various portions of the Diocese to make further appointments in aid of comparatively feeble Parishes, deem it their duty, in the mode above proposed, to afford the friends of the Church an opportunity, by the liberality of their contributions, of becoming co-workers with them in the unquestionable duty of spreading the Gospel within the limits of our own Diocese. By order,

THOMAS C. BUTLER, Secretary.

December 27, 1845.

In reference to Bishop Eastburn and Mr. Croswell the Calendar holds the following decisive and gratifying language:—

We have room now only to say that our readers will find it a dignified and triumphant vindication of the arrangements and services of the Church of which the writer is Rector. The Rev. Wm. Croswell is the son of a venerable Presbyter of our own Diocese, and inherits a great share of respect and love among the Clergy and people of Connecticut. He is known throughout the Church; and the defence of himself which he has sent forth, was hardly necessary as an endorsement of his soundness in the faith, and his fidelity to our Church. He is one of the last men in our whole Communion that we should suspect of "puerilities." His hair has already grown gray in faithful labors. He is building up a Parish with much personal sacrifice; he is supported by a zealous and intelligent laity, whose names are a pledge of their ability to judge of the wisdom and correctness of their practices. And since their Diocesan has taken a method, which at least is extra-canonical, of inflicting a blow on this infant Parish, we pray that "He who walketh in the midst of the golden candlesticks" may protect it, and not remove its "candlestick out of his place."

We have been much pleased with the following manly article which we take from the New York Express. It is a model of the way in which such things should be done in a public print; no softenings or evasion, but a frank avowal and justification of what the Church authorizes.

TO THE EDITORS.

### Bishop Eastburn's Late Pastoral Letter.

I read some editorial remarks in your paper of Thursday morning last, under the head of "Movements, doings," &c., approving the recent pastoral letter of the Bishop of Massachusetts, and strongly condemning certain arrangements of the "Church of the Advent" in Boston, which I think should not be allowed to pass entirely unnoticed. The Churchmen of Boston worshipping in that particular church have committed a great error, because in their church "the communion table is made to resemble an altar, has candlesticks upon it, is surmounted by a large wooden cross, and the officiating clergy turn their faces to it, reverentially, while officiating there." This is the "head and front of their offending!" These things are the "new and idle forms" as you call them! These constitute the "unseemly abuses complained of by Bishop Eastburn!" Now that there is any thing out of the way in these things I have yet to be made to believe. Why there is any harm in making the altar to resemble an altar, which it is, (and which it is called in the "Office of Institution" in the Prayer-book,) rather than making it to resemble any thing else, which it is not, I cannot see. Why it is wrong to place candlesticks upon it any more than lamps of any kind, I do not understand. But it is "surmounted by a large wooden cross!" "Oh, horrible," how many people exclaim! Horrible indeed it is, I say, that so many calling themselves Christians should have such an aversion to, and dread of, this blessed badge of our holy religion. In my humble estimation, this arrangement of the Churchmen of "the Church of the Advent" in Boston is appropriate, beautiful and delightful. God bless them for it! It shows that *they* at least are not ashamed or afraid of the cross of Christ. God grant that the time may speedily come when the cross shall be seen upon the top of the spire, and upon the altar, if you please, of every church in our land! Lastly "the officiating clergy turn their faces" to the altar "reverentially, instead of to the auditory while officiating there." If the officiating clergy in the "Church of the Advent" in Boston do this, they do just right. For in the communion service (the time when the clergy officiate at the altar) the rubric in one place directs that "the minister standing at the right side of the table," &c. Now then to show that he could not be facing the auditory when doing this, I have only to quote the very next rubric, which says, "then shall the minister, *turning to the people*," &c. Another rubric in the same service directs that "when the Priest, *standing before the table*, hath so ordered the bread and wine," &c., "he shall say the prayer of consecration," &c. Now it would be impossible for the Priest to stand before the altar, and during the prayer of consecration "lay his hands upon all the bread," and lay his hand upon every vessel in which there is any wine to be consecrated," as he is directed to do, and yet be facing the auditory. And even if there were not these explicit directions given him, it is in my judgment, *much more appropriate* that the officiating clergyman should turn his face "reverentially to the altar while officiating there, than to the auditory." "The Bishop thinks," you say, "that these practices should not be indulged in, both as being Anti-Protestant, and as making the Church ridiculous in the eyes of the world," and in this opinion you agree with him. If by Anti-Protestant here is meant opposed to the views and opinions of the numerous sects which surround the Church (and this most evidently is the meaning, since in no other sense are the arrangements and practices here referred to Anti-Protestant) than I admit that they are *Anti*-Protestant, and rejoice that they are so. So far from being any objection, it constitutes one of their chief excellencies. The Church, thank Heaven, never was, is not, and I trust never will be Protestant in the sense in which the denominations around her are so. Let this ever be remembered. But these arrangements and practices make the church "ridiculous in the eyes of the world. Indeed!! Well this is the last objection which I should think would be put forth by a Bishop of the Church of God, and endorsed by editors who doubtless claim to be considered sensible men. Does not the Rt. Rev. Dr. Eastburn know that if Churchmen are not to do any thing except what is not ridiculous in the eyes of the world, they would never do any thing? Do not you know, Messrs. Editors, that the whole structure of the Church, its form of ministry, doctrines and worship are *all* ridiculous in the eyes of the *world*? The objection then that the arrangements and practices referred to are ridiculous in the eyes of the world, is itself most supremely ridiculous, and not entitled to a moment's consideration from a thorough and conscientious Churchman.

With these remarks I will leave the subject, and will close by quoting the last sentence of your article, only altering it to suit myself. If these people (who are constantly being frightened at every thing a true Churchman does and says, and constantly seeking popularity among the denominations around them) must persist in bringing discredit upon the Catholic Church in this way, why, in the name of consistency and common sense, do they not go to the whole length of their hankering after Puritanism, and become congregationalists at once? The Church would be well rid of *them*.

PRO ECCLESIA DEI.

*Hartford, Conn., Dec. 13th,* 1845.

### Bishop McCoskry's Appointments

1st Sunday after Christmas, Ordination in St. Bartholomew's at half past 10, A. M.

2d Sunday after Christmas, Christ Church, Brooklyn, at half past 10 A. M., Confirmation; and St. Stephen's Church, N. Y., 7 P. M., Confirmation.

1st Sunday after the Epiphany, (Jan. 11) St. Mary's, Brooklyn, at half past 10 A. M., Confirmation. Same day—The Holy Evangelists, N. Y., at 7 P. M. Confirmation.

2d Sunday after Epiphany, Jan. 18, St. Paul's, Tompkinsville, L. I., at half past 10 A. M., Confirmation.

3d Sunday after Epiphany, Nativity, N. Y., at 3 P. M., Confirmation.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y., at half past 10 A. M., Confirmation.

5th Sunday in Lent, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation. Same day in the Epiphany, N. Y., at 3 P. M., Confirmation.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation. Same day, Du St. Esprit at 3 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

### Clerical Changes.

The Rev. Thomas Mallaby having resigned the Rectorship of Trinity Church, Athens, and accepted a call to the Rectorship of Trinity Church, Plattsburgh, Clinton county, N. Y., requests his letters and papers directed to the latter place.

The Rev. P. P. Kidder having relinquished his charge of Zion Church, Avon, and accepted a call to the Rectorship of Christ Church, Albion, Orleans co., requests his letters and papers addressed accordingly.

The Vestry of Trinity Church, Geneva, have elected the Rev. John Williams, of Schenectady, to the Rectorship of that parish, made vacant by the resignation of the Rev. Mr. Cook, and his removal to New Haven, Ct., where he has become Rector of St. Paul's Church.

The Rev. Daniel McManus having accepted the Chaplaincy of Fort Gibson, requests that all his letters and papers may be directed to that post.

The Rev. John Swan has accepted a call to the Rectorship of St. Paul's Church, Henderson, Kentucky, and requests that all papers and letters may be addressed to him accordingly.

The Rev. Mr. Penny, who went out with Bishop Southgate as a missionary, has been obliged to return on account of ill health. He arrived at Boston, a few days since, in a vessel direct from Constantinople.

### Married.

At Boston, 16th inst., in St. Paul's Church, by the Rev. Dr. Vinton, NATHANIEL WALKER, Esq., to SUSAN W. S., daughter of Moses Grant, Esq., all of Boston.

On 16th inst., by the Rev. Mr. Beasley, the Rev. WILLIAM H. BOURNS, Rector of Emmanuel Church, Holmesburg, Pa., to Miss FRANCES B., daughter of the late John W. Chapman, of that place.

At Christ Church, Hartford, Conn., on the 9th inst., by the Rev. A. GEER, Rector of St. Stephen's Church, East Haddam, Rev. GEORGE JARVIS GEER, of Ballston Spa, N. Y., and Miss ISABELLA MONTAGUE, daughter of the late William Montague, of Philadelphia.

### Died.

On Monday morning, 15th inst., JOHN CHARLTON, youngest child of John C. Clarkson.

At Philadelphia, on Tuesday evening, 16th inst., ELIZABETH CALLENDAR, daughter of John Andrew, Esq., and wife of the Rev. N. Sayre Harris.

### Calendar.

**December.**

27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

**January.**

1. The Circumcision of our Lord Jesus Christ.
4. Second Sunday after Christmas.—*On this day the Collect, Epistle, and Gospel for the Circumcision are to be used.*
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
11. First Sunday after the Epiphany.
18. Second Sunday after the Epiphany.
25. Third Sunday after the Epiphany.—The Conversion of St. Paul.

### Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

Lecture on the evening of First Sunday after Christmas, Dec. 28, "On the Sacrament of Holy Baptism."

SERMONS TO THE YOUNG.—The seventh in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal FREE Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening next, 28th inst., by the Rev. Dr. WHITEHOUSE, of St. Thomas's.

The eighth by the Rev. Dr. WAINWRIGHT on the 4th of January. Service to commence at 7 o'clock.

☞ A Sermon will be preached in the Church of the Ascension, on Sunday evening next, 28th inst., by the Rev. S. L. SOUTHARD, in aid of the building of a Floating Church for Seamen on the North River. Service to commence at half past 7 o'clock. Dec. 27.

☞ The third of the Course of Sermons on the Duties of Parents, will be delivered on Sunday evening next, Dec. 28, by the Rev. WILLIAM MORRIS, in the Church of the Redemption, in Sixth street, between Second and Third Avenues. Service to commence at 7½ o'clock. Dec. 27.

☞ The Rev. HENRY ANTHON, D. D., Rector of St. Mark's Church, will preach to the Young, in the Church of the Epiphany, in Stanton street, between Essex and Norfolk sts., on Sunday evening next, (Dec. 28.) Service to commence at 7 o'clock. All the seats in this church are FREE. Dec. 27.

☞ The Rev. ISAAC P. LABAGH, will preach at the "Anglo-American Free Church of St. George the Martyr," No. 406 Broadway, on Sunday evening next. Divine service to commence at 7½ o'clock. Dec. 27.

☞ A Course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

The Rev. Dr. TAYLOR, Rector of Grace Church, will preach on Sunday evening, Dec. 28. Service at 7½ o'clock, P. M.

N. B.—A special collection will be made in behalf of the debt of the parish. All are invited to attend and lend their aid. Dec. 27.

NOTICE.—The Vestry of the Church of the Holy Apostles, under the Rectorship of the Rev. Mr. Thayer, have engaged from January 1st, 1846, the large and commodious building in Twenty-eighth street, Fitzroy Row, near the Ninth Avenue, for the use of the congregation during the erection of their Church. Divine service three times on Sunday at the usual hours. On Friday evening a religious lecture. Seats free.

☞ The Committee of a new Episcopal Church, to be under the pastoral care of the Rev. JOHN GRIGG, have engaged the Large Room in the Lyceum, No. 563 Broadway, a few doors south of Prince street, where divine service will be regularly performed every Sunday morning and evening. Service to commence at 10½ A. M. and 7 P. M., until further notice. Seats free.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.


CANTUS ECCLESIÆ.

THE undersigned having made arrangements with the Publishers of the above admirable Church Music Book, are enabled to offer it to choirs on favorable terms. It contains a large number of Psalm and Hymn Tunes, Chants, Sentences, and Anthems, selected from the best standard compositions of Haydn, Handel, Mozart, Beethoven, Sarti, Sabbatini, Naumann, Rossini, Donizetti, &c. &c., together with many original compositions, written expressly for the work. It is more full and complete in chants than any other book of a similar kind published in the country, containing no less than FORTY-THREE different kinds. Directors of the Music in the different Churches are invited to call and examine.

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Dec. 27. 25 John street.

NO. II.—BISHOP HORNE'S COMPLETE WORKS. No. II. of the reprint of the Complete Works of the Rt. Rev. George Horne, D. D., is now ready. Price 25 cents. No. III. will be issued punctually on the 1st of January next, and will contain a portrait of the Bishop, executed on steel in the best style of the art. H. M. ONDERDONK & CO.
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### Acknowledgments.

FOREIGN MISSIONS.—Since his report of December 17th, the Treasurer acknowledges the receipt of the following amounts:

From St John's ch, Hagerstown, Md, $20; J J Smyth, per Rev B Evans, $1; family mite box, $2 73; T R, $5; a lady of St John's chapel, for Constantinople, $5; H G Long, per Rev Samuel Chase, Ill, $5; Rev W H Kinckle, Lynchburg, Va, half, $10; a parishioner of do, half, 50cts. Total, $49 23.

J. SMYTH ROGERS, Treasurer,
New York, Dec. 23, 1845. 69 Wall-st.

Receipts of the P. E. Church Missionary Society for Seamen since last report:

From Mrs Jacobs, $2; D Cotheal, $2; C Livingston, $2; J H Ray, 10 subscribers, $20; C W Carmer, $5; W S Popham, $2; W H Popham, $2; J Snowden, $2; A T Canfield, $2; W A Smith, $2; J C Merritt, $2; L C Carter, $2; Thos Carter, 10 subscribers, $20; Miss E F Skillen, $2; Miss A D Skillen, $2; Hector Morrison, $2; C Benedict, $2; W N Seymour, $2; J W Dominick, jr, $2; J H White, $2; Henry Patterson, $2; J E Brush, $2; C Brush, $2; W H Priest, $2; Robert Strong, $2; J G Purdy, $2; W H Whiting, $2; W N King, $2; T T Kissam, $2; Robert Hyslop, $2; C E Bell, $2; Mrs Henry Sheldon, $2; cash, $2.

Collection for New Chapel to be situated on North River;

From Mrs Carter, $10; Hosea Webster, $5; a friend, $5; A Norrie, $50; Fox & Livingston, $50; V W, $15; J M D, $5; Henry Sheldon, $10; Miss Jay, $20; Mrs Banyer, $20; collected in St Paul's ch after sermon by Rev Mr Southard, $119 46.

B. S. THOMAS, Treasurer,
New York, Dec. 17, 1845. 23 William st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From James Barrow, $2; Edward Whitehouse, $2—annual—$4.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street
New York, Dec. 23, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Zion ch, Rome, W N Y, by Jay Hathaway, Esq, $2 50; James Barrow, $1; L. Livingston, $1; Mrs G Sullivan, $1—annual.

Donations and subscriptions thankfully received by THOMAS C. BUTLER, Treasurer and Agent, At the Depository, 20 John street.
New York, Dec. 23, 1845.

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New York, Dec. 23, 1845.

N. B. Further donations for the same object are greatly needed, and will be thankfully received.—They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 161 Fulton street; or with S. S. Wilcox, office of the Protestant Churchman, 150 Fulton street.

NORWEGIAN TRACT.—From Miss R Wallace, of Burlington, N J, $3, JOHN MCVICKAR, Chairman Tract Society.


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THE beautiful Contralto Song from the Oratorio of the Messiah—"He was despised and rejected," &c. JAMES A. SPARKS,
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*From the Book of Christmas.*

## A Christmas Carol.

Awake! awake! good people all!
Awake, and you shall hear,
How Christ, our Lord, died on the cross
For those he loved so dear.

O fair! O fair, Jerusalem!
When shall I come to thee?
When shall my griefs be at an end,
That I thy tents may see!

The fields were green as green could be,
When, from his glorious seat,
The Lord our God he watered us
With his heavenly good and sweet.

And for the saving of our souls,
Christ died upon the cross,
We never shall do for Jesus Christ
What he has done for us!

The life of man is but a span,
And cut down in its flower;
We're here to day, and gone to-morrow,
We're all dead in an hour.

O! teach well your children, men!
The while that you are here,
It will be better for your souls,
When your corpse lies on the bier.

To-day, you may be alive, dear man!
With many a thousand pound;
To-morrow, you may be a dead man,
And your corpse laid under ground.

With a turf at your head, dear man!
And another at your feet,
Your good deeds and your bad ones
They will together meet.

My song is done, and I must begone,
I can stay no longer here;
God bless you all, both great and small,
And send you a happy new year.

## Christmas Evergreens.

One of the most striking signs of the season—and which meets the eye in all directions—is that which arises out of the ancient, and still familiar, practice of adorning our houses and churches with evergreens, during the continuance of this festival. The decorations of our mantel-pieces, and, in many places, of our windows,—the wreaths which ornament our lamps and Christmas candles—the garniture of our tables,—are alike gathered from the hedges and winter gardens; and, in the neighborhood of every town and village, the traveller may meet with some sylvan procession, or some group of boys, returning from the woods, laden with their winter greenery, and engaged in what we have heard technically called "bringing home Christmas." This symptom of the approaching festivity is mentioned by Gay, in his "Trivia:"

"When Rosemary and Bays, the poet's crown,
Are bawl'd in frequent cries through all the town;
Then judge the festival of Christmas near,
Christmas, the joyous period of the year!
Now with bright holly all the temples strow;
With Laurel green, and sacred Mistletoe."

The practice of these decorations, which is recommended to modern times, by its own pleasantness and natural beauty, is of very high antiquity,—and has been ascribed, by various writers, to various sources. They who are desirous of tracing a Christian observance to a Christian cause, remind us of those figurative expressions, in the prophets, which speak of the Messiah as the "Branch of righteousness," &c.; and describe, by natural allusions, the fertility which should attend his coming.—"The Lord shall comfort Zion," says Isaiah: "he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord." Again:—"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." And Nehemiah, on an occasion of rejoicing, orders the people, after the law of Moses, to "go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees;" and to make booths thereof, "every one upon the roof of his house, and in their courts, and in the courts of the house of God," and in the streets:—"and all the congregation of them that were come again out of the captivity," sat under these booths, "and there was very great gladness. A writer in the Gentleman's Magazine asks if this custom may not be referred, as well as that of the palms on Palm Sunday, to that passage, in the Scripture account of Christ's entry into Jerusalem, which states that the multitude "cut down branches from the trees, and strawed them in the way."

The practice, however, of introducing flowers and branches amongst the tokens of festivity, seems, and very naturally, to have existed universally and at all times. It was, as we know, a pagan manifestation of rejoicing and worship; and is forbidden, on that express ground, in early councils of the Christian Church. Hone, in his Every-day Book, quotes Polydore Vergil, to the effect that "trymming of the temples with hangynges, flowers, boughs and garlondes, was taken of the heathen people, whiche decked their idols and houses with such array;" and it came under the list of abominations denounced by the Puritans, for the same reason. The practice was also in use amongst the nations both of Gothic and Celtic origin; and Brand quotes from Dr. Chandler's "Travels in Greece," a very beautiful superstition, mentioned as the reason of this practice, amongst the votaries of Druidism. "The houses, he says, were decked with evergreens in December, that the sylvan spirits might repair to them, and remain unnipped with frost and cold winds, until a milder season had renewed the foliage of their darling abodes."

In England, the practice, whencesoever derived, has existed from the very earliest days; and, in spite of outcry and prohibition, has come down, in full vigor, to our own. In former times, as we learn from Stow, in his Survey of London, not only were our houses and churches decorated with evergreens, but also the conduits, standards, and crosses in the streets;—and, in our own day, it continues to form a garniture not only of our temples and our houses, but constitutes a portion of the striking display made at this festive season, in our markets and from the windows of our shops. Holly forms a decoration of the shambles; and every tub of butter has a sprig of rosemary in the breast.

The plants most commonly in use, for this purpose, appear to have generally been the holly, the ivy, the laurel, the rosemary and the mistletoe,—although the decorations were by no means limited to these materials. Brand expresses some surprise at finding cypress included in the list, as mentioned in the tract called "Round about our Coal fire,"—and observes that he "should as soon have expected to see the *yew* as the cypress used on this joyful occasion." The fact, however, is, that yew *is* frequently mentioned amongst the Christmas decorations,—as well as box, pine, fir, and indeed the larger part of the Christmas plants which we have enumerated in a former chapter. The greater number of these appear to have been so used, not on account of any mystic meanings supposed to reside therein, but simply for the sake of their greenery, or of their rich berries. Stow speaks of the houses being decked with "whatsoever the year afforded to be green;"—and Sandys observes that, "at present, great variety is observed in decorating our houses and buildings, and many flowers are introduced that were unknown to our ancestors, but whose varied colors add to the cheerful effect,—as the chrysanthemum, satin-flower, &c., mingling with the red berry of the holly, and the mystic mistletoe. In the west of England," he adds, "the myrtle and laurustinum form a pleasing addition." There is a very beautiful custom which we find mentioned, in connexion with the subject of evergreens, as existing, at this season of the year, in some parts of Germany and Sicily. A large bough is set up in the principal room, the smaller branches of which are hung with little presents suitable to the different members of the household. "A good deal of innocent mirth and spirit of courtesy," it is observed, "is produced by this custom."—*The Book of Christmas.*

## Overbeck.

*From Rev. Mr. Kip's "Christmas Holidays in Rome."*

One of the wonders of Rome at the present day is a German artist of the name of Overbeck, with whose reputation we had been familiar, long before we left home. He is said to have brought Christian art to a higher degree of perfection than any who are now living. It is one of the pleasures indeed of this land of paintings and statues, to study the progress of art in past ages, and to mark how it has been gradually modified and changed by the progress of the religious principle.

The ancient Greeks worshipped only physical beauty, and deified the human form. They drew their inspiration from the old Mythology, and in the arts produced Apollo as the model of manly vigor, and Venus as the embodiment of female loveliness. They bequeathed this feeling to those who came after them and studied their creations of matchless grace; and thus for ages artists seemed to seek their inspiration only in "the fair humanities of old religions." Forming to themselves a standard of ideal beauty, they mused over it through long years of earnest toil, seeking to develope the conception and perpetuate it in the changeless marble. Sometimes every thought and effort were concentrated upon a single statue, which was to embody his ideas of perfection. In it the artist enshrined the noble visions he had cherished, and it constituted at once the history of his own mind and the labor of his life.

But as the Christian faith prevailed and sunk deeper into the heart of the world, a higher principle seemed to be breathed into the arts, and we can trace its progress as the Mediæval ages went on. Christianity gradually spiritualized and elevated the old conceptions of beauty. The religious feeling became impressed upon the artist's mind, and the Madonna with her chastened loveliness and holy associations, took the place of the Queen of Love. The students of art cultivated the poetry of religion. In the last century indeed an æsthetic school was formed on these principles, which for a long time exercised a great influence on the Rhine, but has now sunk out of notice. One of its members has beautifully set forth their views in a work entitled—"Reveries of an Art-loving Monk." The writer had once been a Protestant, but so devoted was he to these studies that he became a Romanist, because, as he said, "he could not worship the art, without subscribing to the faith which gave it birth."

This is almost the history of Overbeck. At the beginning of the present century he was dismissed from the Academy at Vienna, because he did not conform himself to the artistical rules laid down by the institution. He almost entirely discarded the use of models, except for the arrangement of drapery, because he thought them unfavorable to the ideal conception of character. He trusted to his own vivid imagination to delineate correctly the images which floated before his mind. In 1809 he came to Rome, where he was shortly joined by Peter Cornelius and William Schadow, men like-minded with himself, and for a time they lived in perfect seclusion, perfecting their new principles of art.

They soon announced their fundamental doctrine, that a deep devotional feeling was the true source of an artist's inspiration. Thus, they became the Apostles of a new faith which was not long wanting in disciples. They discarded the theatrical attitudes taken from the *danseurs* of the ballet, and became more true to nature, while at the same time they gave every thing a religious character. But with some of their number professional enthusiasm was carried to an extent which led them back into the bosom of the Romish Church. They found indeed more affinity between the practice of the arts and her gorgeous services, than they did in the chilling, rationalistic creed in which they had been educated. Such was the case with Overbeck and Schadow, while Cornelius, we believe, remained unchanged. But these religious differences entered into their artistical feelings—diminished somewhat their fraternal intercourse—and the little brotherhood at last separated. Schadow and his pupils returned to Dusseldorf, where he was placed at the head of the Academy; Cornelius was employed by the King of Bavaria at Munich; while Overbeck preferred remaining at Rome, where every thing suited his own peculiar temperament.*

During the years which have since passed, Overbeck has continued a most bigoted Romanist, but at the same time celebrated for his austere life and saint-like character. He is indeed a perfect ascetic—one who in another age would have been canonized—living only for his faith, and using his art but to minister to its development. His very appearance tells his character. Thin and even emaciated, there is something *spiritual* in his whole look, and it conveys the idea of one worn down by fasts and vigils. His *studio* is open but for two hours in one single day of the week, and then his rooms are filled, and he is there himself to explain the pictures. The remark had frequently been made to me, that "they were as good as sermons," and they certainly seemed to produce a calming influence on those who studied them. There was an absence of that laughing conversation which is heard in other studios, but the visitors talked in low voice, as if affected by the very atmosphere and spirit of the place. And there stood the artist himself, witv his rapt and earnest look, his gaze perhaps intently fixed on some drawing before him, his whole appearance harmonizing admirably with the scene in which he was an actor.

Overbeck devotes himself entirely to subjects of a strictly religious character, generally in illustration of some part of Scripture history. He paints but little—the only pieces he has executed being, I believe, altar-pieces for some Churches. He merely draws in charcoal, and his sketches are afterwards engraved, while the originals are purchased by a society in Germany which is desirous of forming a complete collection of his works. The wonder is, the effect—the expression he can produce with such simple materials. A sheet of paper—a piece of charcoal—and bread for erasure—these are all he requires to create the beautiful forms which almost seem to "live and move and have their being" before us. He throws his whole soul into the conception, and all his deep devotion breathes forth from every figure. He one day overheard a lady who was looking at one of his drawings, exclaim—"How beautiful! how graceful!"—"Madam"—said he—"it pains me to hear you say so. I was in hopes of making them more beautiful and graceful. I wished them to be religious."

In most of his drawings, the figure of our Lord is introduced, and it is in this that the artist particularly excels. There is a degree of calm and heavenly beauty, united with a commanding dignity, which is seen in the pictures of no other artist. In this particular Raphael has not excelled him in his celebrated picture of the Transfiguration. Overbeck indeed some time ago published a work in which he asserted, that no one could paint religious subjects without being himself a religious man. Correct however as the principle may be, his illustration of it is singularly unfortunate, for he applies it to Raphael, asserting that in his latter days when he devoted his pencil and talent to the sensual mythology of Greece and Rome, he incapacitated himself for the loftier delineation of subjects of a sacred character. As he forcibly expresses it—"when Raphael forsook God, God forsook him." But who that has sat for hours without weariness before his Holy Family—the *Madonna della Segeola*—in the Pitti palace at Florence, but must enter his protest against such an assertion! There is an expression of indescribable beauty in the countenance of the Virgin—the mingling of deep maternal love with the lofty consciousness of being the Mother of our Lord, which forces on us the conviction that in the closing years of life, he had not lost the high ideal character of his earlier Madonnas. Still more is the feeling deepened when we stand in the Hall of the Vatican, and gaze upon his last and noblest painting, which the hand of Death left unfinished, but which has remained for three centuries, the very triumph and miracle of art.

We may however apply Overbeck's theory to himself, for there can be no doubt but that his deep devotional feeling is the inspiration which gives life and reality to the figures he sketches. When we were at his studio, he was employed on a half-finished picture of "the scourging of our Lord," in which the mild yet lofty endurance of the patient sufferer is finely contrasted wlth the demoniacal expression on the countenances of the tormentors. The face of each one is intended to represent some particular vice, such as pride, anger, envy, and it needs no key to point out which is delineated. Another drawing was—"Our Lord sitting in the boat and preaching to the multitudes on shore." His arms are extended towards them, and His expression is the rapt look of one who alone could fully realize how much depended on their acceptance of his offers. Near it hangs "the Massacre of the Innocents." In the Gallery at Bologna we have seen Guido's celebrated picture on the same subject. It has all the advantage of his splendid coloring, and the wildness of the different groups, the agony of the mothers, and the marble paleness of the infants, are most remarkable, and yet in some respects we prefer this sketch by Overbeck. We shudder as we look at Guido's. It is too painful in its interest. Here, on the contrary, the story is told with equal power, and yet the groups are arranged with such skill, as to show the striking points of the scene, at the same time skillfully veiling those which are too revolting to the feelings. My favorite picture however among them all, is one to illustrate "the Parable of the Ten Virgins." Some are trimming their lamps, while others are just starting from sleep, and in the distance is seen the approaching train of the Bridegroom. Had not the artist objected to the terms, I should say, that the female figures were exceedingly graceful and beautiful.

There is also one large allegorical picture, from which he has painted an altar-piece for the Church at Frankfort. It represents—"the triumph of Christianity over the Arts." In ths upper part of the picture is the Madonna holding the infant Christ, to represent Religion, and below her are the different schools of artists; sculptors, painters, architects, and poets. All are looking towards her, and engaged in some work which is to advance the worship of her Son. Many of them are portraits which we recognize. There stands Michael Angelo hoiding his plan of St. Peter's—and Raphael, whose name brings to the mind such associations of beauty—and Dante, whose genius on its bold and fearless wing, was able to penetrate into the unseen world—and Tasso, wearing the laurel crown which so well becomes the author of "Jerusalem Delivered."

But where among them all is so perfect an illustration of the triumph of our Faith over Art, as is furnished by Overbeck himself! Every talent and thought and feeling is consecrated to this cause. His object is not only to delineate the beautiful in nature, or to arrest and perpetuate by his pencil the bright visions which flit before his own inward soul, but through these instruments to inspire all around him with that love of moral beauty, which is a necessary characteristic of "the pure in heart."

* Histoire de l'Art Modern en Allemagne. Par le Compte A. Raczynski.

## Gird up the Loins of your Mind.

What think you, my young friends, is the meaning of that exhortation? Certainly it does not mean, "enervate your faculties, by unreined extravagances of feeling—renounce sober consideration—surrender yourselves to vagaries of heated fancy—be pendulous between the sickly extremes of spiritual condition, fever reacting with ague, and short intervals of enthusiasm alternating with long ones of apathetic languor." It evidently supposes something to be done perseveringly and resolutely, rather than something to be felt impetuously and while brief scenes continue. It clearly and strikingly implies a considerate preparation for an enterprise which demands wary circumspection, and steady discipline of the spiritual energies. It implies a "pondering the paths of the feet;" collected and earnest thoughts; the frame which in worldly occasions deemed momentous, we are accustomed to call *presence of mind.* Let the next words decide: "Be sober." There is no mistaking or mystifying the import of that injunction. There is no interpreting that command as agreeing with the invitation, "*Be excited.*" But it is worth while to consider it more minutely. To be *sober*, is to make faithful use of the power of rational judgment, given us by our Creator to apply a salutary measure to all the affections, correcting the deceptions of fancy, and reining the starts and curvettings of passion. Thus the idea of which the term has come to be familiarly expressive, is to be extended to all human affections and propensities; and to be sober in religion, is to *avoid intoxication* in religion. To be *sober* in our views, is to keep the understanding steady and lucid. To be *sober* in our feelings, is to hold them under rational restraint, so as not to obscure and distort our views, or cause extravagance in our deportment. To be *sober* in our behavior, is to be considerate; to "ponder our goings, that our footsteps slip not;" to "walk circumspectly, not as fools, but as wise;"—to weigh our words, and govern our actions, according to the indications of a reflecting conscience. To be *sober* in our devotions, is to "be not rash with our mouth, nor hasty to utter any thing before God."

It is the nature of *seriousness*, properly so called, to chastise the outgoings of fancy, to collect the mental energies, and give order and solidity, as well as earnestness, to the purposes of the soul. He therefore who is transported with sympathetic impressions of terror or of delight, is in no condition for *serious* communion with the Almighty, or with his own soul. He is not himself. He cannot use his understanding to see his state truly, or his path clearly. His feelings have intoxicated his faculties. His thoughts are flighty and unconnected; his expressions are rash and incoherent. Is he in a fit condition to intrude into the presence-chamber of heaven, and invoke the converse of Infinite Wisdom and Might?

And he who thus inebriated, rushes precipitately to pledge his soul, and bind himself with the hallowed vows of religion,—has he, according to the solemn warning of his Saviour, *counted the cost* of that grave and mighty enterprise? Rash profession, my friends, is the crowning evil of religious excitements. Enormously perverse is the Christian—*counsel*, shall I call it? that hurries a spirit which yesterday was wholly thoughtless, and perhaps defiled with habitual vices, and which, since it was stimulated to feel, has had no power to think, and is still but the creature of excited fancies, to do *that*, which, looking to the probable consequences, I tremble to pronounce. Human associations may contrive methods to shake off from themselves the permanent evil of such precipitancy, but Heaven takes no soul on six months trial; Heaven sanctions no plea of policy on one side, or of inconsideration on the other, for an act through which occasion is given for the name of God to be blasphemed: and where is the expediency to drive away the flocking perils encompassing the soul that soars daringly aloft, a spiritual Icarus, and its dædal wings soon failing, finds itself lapsing dizzily toward the dark and fatal deep of a reckless scepticism?* Where is the preventive of the last state being worse than the first, for the heart that finds itself hardening, after a fierce fusion of excitement, into a colder and more senseless adamant?—*Rev. P. W. Alston.*

* Scepticism,—which the reader must understand as distinct from positive infidelity both in its consistence, which is doubt, and in its character, which is free from obtrusiveness and rancor,—unsettles the class of intelligent minds in the West to an extent not generally suspected, because it is not forward in its temper, and must usually be won to disclose itself. Instances which are likely to be known to most readers, are of such whose experience presents the case here described; and without question the remaining mass is fed in no small measure by the observation of such cases, as well as other unhappy traits of the system which produce them.

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New York, April 12, 1845, 72 Murray street.

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TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

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One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

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